

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

POSTAGE stamps were first used in the United States in 1841.

A FAVORABLE majority report on the Bland free-coinage bill has been submitted to Congress.

THE Rev. Joseph Cook of Boston, is the leviathan of an orthodox growler. His bark is sturdy and boisterous, but his bite is nil.

THE proposition in the U. S. Senate to coin one-cent pieces should be strenuously opposed by Sunday-school and church organization, on the ground that hat contributions are already small enough.

THAT U. S. Senators be or be not elected by popular vote is becoming a question of some warmth, but not of sufficient degree to prevent a majority of the popular vote from deciding to do away with the Senate entirely. Between the House, the Cabinet, and the President, this country ought to be governed enough.

IN THE opinion of Prof. Wm. Crookes according to an article in the "Fortnightly Review" from his trenchant pen he is willing to believe that people may be soon telegraphing to each other without the use of wires. In his opinion electrical machines may be so attuned to each other that persons two miles apart can converse with no other medium than the air.

MRS. EMMA HARDINGE BRITTEN, in "Two Worlds" makes a powerful plea for the better sustenance and care of Spiritual mediums and lecturers. The veteran Bro. Colby in the "Banner of Light" has done an equal service, lately. THE BETTER WAY has a hearty Amen to the appeals of both.

FIVE million Jews in Russia, in families, in business, industrious, frugal, with no public paupers, peaceable, producing citizens are suddenly robbed of their business, and ordered to leave their native country for no cause, but the will of a despot. Who was it wrote, long ago:

"Man's inhumanity to man,
Makes countless thousands mourn?"

THE virus of a destructive life still inheres in that Lottery nest. In surrendering to the forces wielded by the federal government, and refusing further contest at home, it sought a refuge and domicile in Mexico, but Mexico refuses admission to this behemoth of gambling. Please try Terra del Fuego or Central Africa. Like the slave trade it is under ban of the civilized world, and ought to be.

CONGRESS has a bill to consider which purports to be in the interest of morality, but which is really a scheme to gag the press. It authorizes the Postmaster-General to exclude from the mails all publications which in his judgment are indecent or contain a certain class of medical advertisements. Such a law can easily be perverted and any kind of criticism or medical advertisement may be construed as being immoral, though the rest of the paper may be of the highest moral or spiritual nature. This country needs no press censorship of that nature and the Congress that passes such a bill will reap the contempt of the nation.

THE Catholic Union of New York City has made its usual demand on the new Legislature to have a bill passed giving the Roman Catholic Church the right to send proselyting agents into public institutions. It bases its demand upon the constitutional guarantee that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in the State to all mankind;" and to which the "New York Times" says: "So it is. The declaration is general and intended to prevent the State from exercising any official par-

tiality as between the various sects of religionists." The demand has been made a number of times already and probably will be rejected as often as made.

A GRIPPE proves itself too strong for the standing rules and orders of the Romish Church. In view of its ravages the Pope has issued an official order permitting Catholic members to eat meat on any Friday, or on any day during the approaching Lenten season of that Church. We knew that the Grippe was a dreaded power, but did not think it could work the Churchly miracle of permitting the Catholic laity to eat what they pleased, and when they pleased. The faithful who take their orders as they do their religion from Rome, must feel very grateful to the pontiff who supervises stomachs as well as consciences.

POOR Ireland deserves to be reduced to a chronic state of beggary. Poverty, evictions, quarrels, have been its chronic state for more than a quarter century. The quarrels are internal, and a general Ishmaelish spirit keeps the people from cohesion upon any plan likely to mitigate the sufferings of the people. Since, as before Parnell's death, mints of the money of other people have been squandered in their quarrels. Now it is proposed by the emigrants from that isle and their descendants in this country, to raise the princely sum of \$200,000, by popular appeals, to keep up a divided political wrangle. Every level-headed citizen of this country, whether of Irish or any other blood should refuse to contribute a penny. There is no humanity in a political sermonage, but in Ireland there are many broken heads, limbs and great demoralization. Not a penny.

PERRY, the train robber, proved himself to have been a Christian revivalist at one time—undoubtedly to better ply his nefarious profession—using it as a disguise. But would certain of our charitable Christian cousins have excused Spiritualism from censure or absolved from giving it a stab had this modern Claude Duval been a Spiritualist exhorter or even a believer? No, and we therefore call attention to the little fact, now, that our short-sighted cousins may bear in mind that as well as Christianity *per se* can not be held responsible for the wrong doings of its exhorters or even pretended ministers, Spiritualism is neither to blame for the follies or fraudulent practices of those who disguise themselves temporarily under the name of Spiritualist or medium. Charity, however, seems to be a disguise under which Christianity is sometimes presented to the world, and the latter itself a stolen term once owned by the followers of Jesus himself, an ancient spiritualistic medium.

THE recent demise of the great English preacher, Spurgeon, gives voice to many anecdotes concerning him. The "New York Tribune" says that the Sunday following the birth of his two twin-boys, he entered the pulpit, and amid the smiles of his congregation reverently read the two following lines of the opening hymn:

"Not more than others I deserve,
Yet God has given me more."

This reminds us of an occurrence which took place during the ministry of John Wesley and somewhere recorded in Wesleyana. Mr. Wesley was to preach in a certain church, and the clerk who sat beneath the pulpit, with his small head enveloped in an enormous wig, from which his small face peeped out, arose and in a shrill, piping voice read the opening lines of the first hymn:

"Like to an owl in ivy bush
That fearful thing am I."

It is needless to say the likeness was perfect.

THE New York "World" is still fighting for open theaters on Sunday. It considers the lack of pastime on that day as a "breeder of vice," and simply because a barbarous blue-law forbids the theaters to offer agreeable and profitable entertainment on the one evening of the week when such entertainment is most pressing needed by the greatest number of people, and it is time for the Legislature to sweep away this relic of Puritanical intolerance. Its existence is not

only a violation of the principle of our American system of government and therefore a wrong to the individual; it is a direct incentive to evil. It promotes immorality and encourages vice. It tempts young men to dissolute associations and vicious indulgences who would know no such temptation if the reputable theatres of the town were open to them one evening of the week when they are not weary with the day's work and when recreation is most desirable.

Upon grounds of morality alone, for the sake of keeping youth from temptations the moral sense of the community should insist upon reform in this matter.

KAISER William of Germany, is either an infatigable idiot or in a condition of semi-lunacy. Any king, or emperor, who in these days of the enlightenment of the masses, would announce publicly his determination to have his own way, and execute his own will, and if any subject did not like it, he could shake the dust of the Fatherland from his feet and leave the country, is certainly unbalanced. May be drunk with a feeling of excessive power.

The result in a mob of vast proportions confronting the palace and the pale-face of the boaster could hardly have been unexpected by German thinkers. It requires all the police force, backed by all the military in reserve, to scatter the mob. One would think Europe had suffered enough from riot to caution rulers not to excite them. The Czar of Russia has put on the iron helmet of ancient despotism and the young emperor of Germany seems to imitate his spirit and measures. Both will fail of their design before the end comes.

A TRANCE, A VISION, A DEATH.

In the town of Anderson, Ind., an exciting event has recently taken place, the particulars of which have appeared in the daily papers. It was the death of a young man, aged twenty years, in apparently perfect health, and in the vigor of young manhood. On Friday, February 12th, he took to his bed, slowly and gradually sunk, and at 3 o'clock Sunday morning expired.

About a month ago he had a slight illness, and one night awoke from a supposed dream—perhaps a trance—and said to his parents, "I will not be here long; the angels will soon bear me away from you." A week or so later he had another vision, when was revealed to him the day, hour, and minute of his exaruation, which was Sunday, February 14th, at 3 a. m. He wrote his brother the particulars, and the anxious family and friends were about him. At 2.30 a. m. the premonitory symptoms disclosed themselves, and exactly at 3 o'clock he was dead.

Now, if the family of the young man had been Spiritualists or the young man himself; if a seance had been held in which he participated, sensational articles would have been published; the pulpit would have denounced, double-tongued gossip would have descended into abusive scandal, and a vocabulary of hard epithets would have been hurled against the mission and the work of the angels. But the young man was a Christian, of most exemplary character and life, and hence his trances and subsequent death were all orthodox and *sans* reproach.

SCIENCE AND SPIRITUALITY.

We have on several occasions hinted that science is a better friend to Spiritualism than some would give it credit for. Now comes the "Chicago Advance," a Congregational paper, and says, there is some reason to believe that science is not as materialistic in its tendencies as even the Church has feared. The great progress made by science has been due to intellectual activity. Mind has been mastering matter both as a book of knowledge and as a field of dominion. It has been discovering material (!) forces and at the same time establishing its right to use them. As a being of intellect and will, man has never stood as high above matter as he does to-day. The very activity which scientific studies have awakened and sustained is in itself anti-materialistic. Scientists, too, are showing a tendency to push beyond the boundaries of matter into the region of theory and speculation.

Those who are intuitive or sense anything like inspiration need not fear to shoot wide of the truth, if they reason consistently and in accord with their attained knowledge of these so-called material forces (if force can be called material). Mind must labor on and alone where the material eludes the grasp, and it is there where science and religion may form a co-partnership, or where philosophy begins. Spiritualistic thinkers or reasoners in that sense are true philosophers, and are right when they call ours a spiritualistic philosophy. But it should not be confined to a search after "first causes" alone. This is almost of the least importance where the field is opened to information more useful in the present. Mediumship, the causes of obsession, the cure of evil habits and passion, the cause and cure of disease, the magnetic relation between parent and child and those of one parentage, and the rupture with nature when the chain is broken by divorce, involve a science purely mental or intellectual (metaphysical), but extremely practical and necessary for our material and spiritual welfare, here and hereafter, and no true Spiritualist can afford to ignore these lesser branches of the one great tree of life—nature. First causes: God, spirit, etc., are abstract terms with relative meanings and can never be enunciated for general acceptance. Every one must be satisfied with his own interpretation of them and not trouble his neighbor with his opinions concerning them. And those who have no theory evolved and are desirous for some sort of gratification to that effect, can obtain it most satisfactorily by studying the above branches of the spiritual philosophy or self—the latter being the acme of all sciences—the epitome of all religion and the highest of all philosophy, for in self is centered a microcosm of all nature or God so-called.

THE PITY OF IT.

Our city contemporary, the "Commercial-Gazette," in its issue of the 11th ult., publishes two sensational cases, in its telegraphic columns, necessarily exciting the fears of the superstitious. The first is from West Virginia, and its authority is a celebrated mountain-evangelist, Rev. John T. Johnson, endorsed by a Rev. Mr. O'Donnell. Both aver that a young man, nameless, but residing at Round Bottom, W. Va., was at the point of his demise with that dread disease, consumption, when the two clergymen called upon and labored with him. While the Rev. Mr. O'Donnell held his hand, the young man apparently died. After the lapse of "some time" he began to breathe heavily, and became violently insane. In later, calmer moments, he related a vision of his descent to the mouth of the orthodox hell; "fires were burning and shrieks of the most unearthly kind greeted his ears." Under the labors of the clergymen he became converted, and subsequently died. The narrative concludes with the statement of the expected result—that "revival meetings" have been held day and night since the young man's funeral, and the Churches are crowded.

Was it a trance condition, the mental objects perceived being the continuance of the teachings of the two evangelists before the apparent death occurred? Fear is the lowest possible moral motive to a sensible or cultivated nature, and indicates both a superstitious and cowardly character. The great medium of Nazareth and Galilee, in his philosophy and religion, supplanted it by love, but "mountain" as well as other evangelists prefer what Jesus rejected as the living force in the reformation of men.

Visions of hell are not uncommon. Dante's Inferno is rather a lurid affair, but not clearly of the orthodox pattern, for orthodoxy rejects it for its own "lake of fire and brimstone." Swedenborg had a vision of hell also, for he was a trance medium, though his modern disciples reject the assertion with scorn. These "trance" revelations have appeared in every age, and each has its own peculiarities.

The second case is pitiful. A young man, a theological student in the Presbyterian seminary at Columbia, S. C., had inherited the taint of insanity; was deemed "queer," but love laughs at difficulties, and an accomplished young lady

of Piedmont, W. Va., married him. His insanity became pronounced while at Chattanooga. He became frenzied because his claim to being the savior of the world was not promptly acknowledged, but his disease yielded to treatment and for a year he remained at his home in West Virginia. Recently he returned to the seminary to finish his theological course, had a relapse, and died in a frenzy. If he had been a Spiritualist, and the school a spiritualistic institute, the result would probably have been the same, but our orthodox friends would have made out of the circumstances a profound sensation. It is simply a natural result of natural causes, as was the former case, and the friends are entitled to that sympathy which is the glory of a true humanity.

MEDICAL MATTERS.

The healing art has hardly become a science. It is more a happening. The diseases of the human system will not show one continuous phase, but change not only symptoms but character. Climatic and other modern causes are alleged to be the source of these changes.

Medical treatment, like symptoms, changes with every decade. The "medicine man" of the Indians kept as near to nature as their ignorance and superstitious would permit, though their treatment of disease was often heroic, not to say cruel. The allopathic saddle-bags, filled with minerals and nauseous vegetable doses, came with the white settlers, and held sway for a long period. Since, however, the more modern paths have found a footing, and success has given them stability. But the medical fraternity (?), like the Church, is divided into many sects, between which there is no excess of love.

Between Allo, Homeo, Hydro, as pathies, there is bitterness; while the Eclectic, Electric, Magnetic, Mental Science, Faith, and all disciples of these modern schools are made to feel the force of the opposition of all the others. There are unseen healers also; spirits who having learned something in the practice of the profession while in earth, have learned more since their exaruation, and are only too happy to examine, diagnose, consult, and prescribe, without an accompanying bill for professional service. Our family, for years, has been blessed, helped, cured of disease attacks by just such a noble, humanitarian spirit. Doubting at one time, the correctness of his diagnosis and the homeopathic relation of his written prescription to the symptoms, we hesitated in administering the prescribed remedy, when the good spirit physician wrote mandatorily, pronouncing the prescription right; and there was added to it the signature of two former family physicians, then exaruate, as consulting. We administered the medicine and the patient rapidly recovered.

As a matter of course, all the practitioners of pathies on the earth side unite to resist this process of healing, though their own pharmacies are often drawn upon for remedies. They want to see the diploma of their school. Some of them are willing, nay anxious, to obtain and utilize the superior knowledge and skill of these exaruate angels of mercy and healing, and many visit trance mediums with medical controls. But, like Nicodemus, they visit in darkness and privacy. We admire their judgment, but despise their cowardice.

So successful has been the healing mission of spirits, that the Papal Church is seeking a revival of its old methods of healing by relics. The "holy coat of Treves" seems to have lost its efficacy, but a certain Rev. Father Tom Adams, of Brooklyn, N. Y., has just appeared with his saddle-bag full of choice relics. The daily papers give an account of his healing a Michael McCarty, who, for months, has been breathing at the rate of more than 150 times per minute, the wonder of medical men. Father Adams opened his saddle-bag, bade McCarty have faith, stripped him to the skin, and rubbed him with these relics: "Flesh of St. Francis of Assisi; parts of garments of St. Julia, the virgin martyr; earth and coffinwood from the grave of St. Teresa; particles from the coat of St. Joseph; particles of the coffin of St. Margaret Mary; statuette of St. Teresa made from earth of her grave; piece of stone from the tomb of Christ; portion of the

trib in which Christ was placed in the stable at Bethlehem." Other parts of garments of saints, all being authenticated by documents signed by Romish cardinals, and sealed with the Papal seal. The papers say that the rubbing cured McCarty. The doctors say that he was cured by believing he would be cured. The mystery to us is how he survived such an application of alleged relics.

AN ANNIVERSARY.

Danvers, Mass., was the scene of a unique gathering on the 17th inst. It was the 20th anniversary of the closing of the drama of modern witchcraft, and the celebration took place under the direction of the Danvers Historical Society. Boston, Salem, Manchester, Lynn, Topsfield, Lexington, Ipswich, and other historical places in which the Churchly and judicial horror had a historic setting, were represented. The lineal descendant of Sarah Osburn, Rebecca Nurse, and John Proctor—who were hanged as witches and wizards—to the number of ten or more were present. The exercises were held in the First Congregational Church, the building being owned and used by the same society where the manifestations occurred. The Rev. Clergy presided, read Scripture lessons, offered prayer, and made the address of welcome. Hon. Abner C. Goodell, of historic Salem, delivered an address. He made some significant admissions. Said he:

"If our opinions of the judges who tried and condemned the 'witch' mediums are to be based solely on what the court files disclose, and we are content to look no further, we may see only motives of revenge, of fear, and of malice. The fact was that there were two principal conditions, or contagious predispositions in the matter, to-wit, the physical environments of the people of the village, and the purely psychological consequences of their religious convictions. In worship they had nothing but the Psalms to sing, or the Bible to read. The orders of the general court were, most of them, in accordance with the Pentateuch. To the mysteries of the Bible the clergy alone held the key, and to the clergy was paid an abject deference. The personality of the devil was universally recognized and dreaded. There were no secular assemblies, and no communication between neighbors after dark as late as 1842."

In plain, modern English the intolerant, bigoted, and almost absolute reign of the priests of the Cotton Mather stamp, and the supremacy of Calvinistic orthodoxy over the reason, the conscience, and the life, made it possible that such a judicial and Churchly horror should blacken the pages of the history of such a people who fled from civil tyranny and ecclesiastical penalties in order to enjoy freedom, and that such a foul blot should be placed upon a Church boasting a founding upon the teachings and life of Jesus. The minds of their following have been enlightened, but the spirit in their hearts seems to be unchanged. There are no opponents and persecutors of modern spiritualistic phenomena so bigoted and so bitter as the priests of the Church, beginning with the Romish and ending with the last sect of Protestantism.

It is sheer bigotry and fear of Churchly supplanting just as it was in 1692. They will not investigate; they will not admit facts proven by a multitude of credible witnesses; they will not hear a scientist; they will not admit that the world has moved from the shifting quicksands of a mere faith upon to the solid ground of fact, and a wise understanding of laws and forces which the evolved minds of this age have been able to comprehend, in part, at least. Give them the civil power, as they controlled it when they tortured and hung mediums, and we would not trust our life to their tender mercies, for the tender mercies of a bigot are cruel.

Apologies are out of place in celebrating any anniversary of the persecution of mediums, except the one apology of the ignorance and bigotry of the persecutors, whether they were clergymen, following their own teachings from Jewish texts, or judges of civil courts, under the thumb of the ministers. It is all disgraceful, but the disgrace is all the more marked when modern orthodox clergymen and reverend editors of Church papers, give voice to the same old persecuting spirit, forgetful that the world has been steadily moving onward, while they and all their kin have been credibly hibernating. In this age an emancipated people are wiser, broader, and more spiritually cultured than their priests.

Written for The Better Way. WONDERFUL MANIFESTATIONS. Passing Matter Through Matter.

This is a scientific age. Every problem in human life is submitted to the judgment of reason. No system of thought, no religion or superstition can escape the investigation of calm deliberate reason. Since the close of the dark ages there have sprung into being liberalizing schools of thought, which have turned the human mind to the study of natural and material phenomena. Science stands before the mind of this age as the most important of all forms of knowledge in the conduct of life and the application of energy. When Spiritualism appeared and began to command attention it could not escape the calm analysis of reason. The scientific man stretched out his hand and took it up. He has demonstrated a number of very important facts and produced an extraordinary series of phenomena which show that life and intelligence belong to a conscious entity, lost to the human mind in its beginnings and puzzling to finite reason in its destiny. For ages the theologian and oriental mystic held exclusive possession of the transcendental study of the existence and qualities of the soul. Curious and contradictory speculations entered into human belief as real knowledge. Human beings for centuries accepted the dreams of philosophers as serious realities of life.

With the increase of knowledge there was a decrease of superstition; that which had once been infinitely formidable ceased to be an illusion and fell into contempt. The claims of exploded systems became absurdly ridiculous. Spiritualism came into the world at a time when the mind began to need it. The age of reason silenced the loquacious theological schools which made as much noise as rival colonies of monkeys in a tropical forest. Reason found its correct province of work—nature. The sciences sprung into being. The spirit rap, through the mediumship of the Fox girls, proved a telegraphic method of communication with spirits and called forth the ardor of the scientific intellect to solve the problems of life and intelligent power involved in the phenomena. He who had listened in vain to the eloquent pleadings of learned divines joyfully took up the study of the physical and psychical phenomena of Spiritualism. The promptings of feeling and reason and an unconquerable love of life lent a beauty and a charm to the prospects of a future existence in harmony with, and a continuation of the principles of nature, so plainly apparent to human reason.

Early in the history of Spiritualism Henry J. Newton took up the study scientifically. To him the subject had no religious bearings. The existence of a spirit he looked upon as a fact to be proved by sensuous evidence just as any other fact is established in science. The name of Mr. Newton is known to every old and intelligent Spiritualist throughout the world. He is a persistent, painstaking, cautious investigator and to those who have no personal knowledge or acquaintance with him, a brief resume of his character and life-work may prove interesting.

Dr. Jotham Newton, a practicing physician of Pennsylvania, only survived the birth of his son, Henry J. Newton, eighteen months, which event occurred in 1823. His early training devolved upon his mother, who belonged to Connecticut; a woman unusually gifted in mind and character. He received the usual education, and showing a mechanical turn of mind and a love of science, circumstances opened up to him, which permitted the full exercise of his tastes. He grew especially interested in chemistry and read and experimented at home. He came to New York City in 1849, where he engaged successfully in business. He early evinced a rare love of art. He read works on art and diligently worked with the brush. His paintings are to some extent unique. They are paintings of the real and are copies of the scenes which met his eye and taste. They are very much superior to that kind of work so often sought and admired to-day.

In 1858 Mr. Newton retired from business and devoted his time to the study of art. At this period he took up the study of photography. In speaking of Mr. Newton's work in photography we select the following from "Anthony's Photographic Bulletin": "From Prof. Seeley he obtained a fourteen by seventeen dry-plate outfit. It is not to be wondered at that Newton immediately turned his attention to paper negatives. With such an outfit the amateur of our day would grumble from early morn till dewy eve, but Newton manfully took up his load and commenced the study of the science in which he has achieved triumphs excelled by none in this country. And to-day he has negatives that are frequently borrowed to obtain prints by well-known photographers in this city, because of the exquisite beauty of such negatives. We have never seen anything to excel them and very few indeed which equal them."

The "Bulletin" further says: "All efforts to compound a bromide emulsion with excess of silver nitrate and make it permanent had failed until Newton made the experiment of neutralizing the ex-

cess of silver nitrate by adding a chloride."

Mr. Newton's valuable experiments were noted both at home and abroad. In the "British Journal of Photography" for 1875, page 168, are found some very favorable comments on Mr. Newton's work.

About twenty-two years ago Mr. Newton was appointed president of the photographic section of the American Institute. He followed Prof. Charles Foy, of Columbia College, who succeeded Prof. Draper, and which position he holds at the present time.

Mr. Newton has essentially a scientific mind. He, though not devoid of public spirit, has never taken an active part in politics. He was nominated for mayor of New York City by the Greenback party, but declined. The gentleman who accepted the nomination in his place was elected; namely, Edward Cooper, son of Peter Cooper.

Mr. Newton was elected president of the First Association of Spiritualists in 1875, succeeding Dr. Hallack, which position he still occupies. Materialization, as Mr. Carey presented it, led him to undertake the investigation of the subject. Mrs. Wells was the first medium he met in that phase who would submit to the conditions that permitted of a scientific study.

Early in the course of materialization it became clear that no scientific progress could be made with the cabinets ordinarily used by mediums; that they gave opportunity for evil persons to commit fraud and even left a suspicion upon good mediums. Mrs. Wells submitted with alacrity to Mr. Newton's scientific requirements. The history of his experience with her is before the public and probably for a long time will be a fruitful subject of discussion among those who took personally a part in the investigations. Mr. Newton is satisfied of the mediumship of Mrs. Wells. He holds that there is a power manifested in this form of mediumship that is new to human experience and acts accordingly, to the thorough discomfiture of ignorance. The transcendental action of spirit and its mode of correlation with material atoms is a study that carries the human mind into a realm of nature of which we know nothing. He is a bold man who dares affirm on the basis of his ignorance what spirit can and cannot do. Mediums subject to the control of spirits must be treated as persons responsible for what they do just as far as they can consciously and freely act. I am ready even to admit that in the presence of spiritual phenomena we are in relation with forces that can not at all times be reduced to scientific formula of investigation. There are many forms of phenomena which can not be scientifically proved. But they are well known to intelligent Spiritualists.

Mr. Newton, in the course of his investigations, came to the conclusion that he could not in a high-handed and *ex parte* manner dispatch the subject as one of a fraudulent nature. The difficulty is not in the medium, but in the limitations of human reason itself. The spiritual world is above the powers of the intellect. Precipitous minds were in too great a hurry to decide the claims of Mrs. Wells. Mr. Newton, with calm patience, continued to investigate and look for the facts without coming to any *a priori* conclusions.

Mr. Newton was right in declining to submit a case like the Wells' to 12 men who, in their own minds, did not believe in the natural possibility of materialization. To try a case before such a jury was simply playing with justice and absurd in the eye of reason. Persecuted mediums can not get justice to-day in courts of law. If Mrs. Wells was the greatest fraud on earth she was treated with great injustice and egotistical prejudice. Mr. Newton's course through the whole proceedings was dignified, unostentatious, and patient. His spirit displayed the waiting man of science for the powers of nature to down human ignorance and folly.

Mr. Newton became acquainted with Mrs. Roberts, the materializing medium, four years ago. She is a woman of slender build and nervous temperament; great sensitiveness, and will be under the control of her emotions and feelings rather than her reason. She had ample push and energy, always showing a keen sense of appreciation and esteem. She is ambitious and in a measure a fearless woman—one of those persons who show extremes of character, being impulsive, intense, and hopeful. The latter by turns, for she, too, has great spells of depression approaching melancholia. Her nervous apparatus is so sensitive that the presence of disagreeable persons affect her for days. She is a woman subject to environment. Some persons readily acquire a sudden and striking power over her. She is an impressionable subject. In some respects she physiologically resembles Miss Wood, the once famous medium, of Newcastle-on-Tyne, England. Her nervous system has a little longer fibre than that of Miss Wood. She resembles the Newcastle medium in the character of her manifestations and the daring courage of her controls. I have known several less noted materializing mediums who had in some physical particular a strong resemblance to her, but probably as a medium she excels in the power of her manifestations all except Eglinton. Mediums depend

for their ability upon organic and magnetic fitness. The subtle elements which enter into the compound mass are but approximately known. The finer elements of spirit are beyond sense and by sense can not be discriminated as essential agents in the production of these peculiar phenomena. Mrs. Roberts has in her make-up the necessary quality to develop the most splendid manifestations the human mind has ever contemplated. She needs conditions and proper and suitable elements around her. She needs men and women of clear and logically trained minds. She needs none of the emotional elements. Her mediumship is strong in the face of scepticism. She is eminently the medium for scientific students. She can face the unbelieving experimenter.

Finding her endowed with these personal and mediumistic qualities, Mr. Newton went to work and constructed a cabinet after his own mind, and which he and those who worked with him deemed at least fraud-proof.

The idea primarily of a cabinet is to secure a place for the medium where the malevolent effects of light are excluded or prevented, the absence of light being one of the general essential conditions for materialization. This cabinet idea has been enlarged so as to make it a thing to add to the quality of evidence in the production of the phenomena by demonstrations that the medium it contains is not a party to the manifestation in a fraudulent sense. The ordinary cabinet used by Mrs. Roberts in her general seances is constructed like the one used so long by Mrs. Esperance, consisting of two compartments, the medium usually sitting in the one and the forms appearing from the other. In the private seances with Mr. Newton and his select circle the cabinet in use was designed by Mr. Newton himself and erected in his own house. The following description I have from the pen of Mr. Newton himself:

"The cabinet is a very strong one and the compartment in which the medium is placed is covered on all sides as well as top and bottom, with a wire netting securely fastened in every part. The frame-work is put together with two-inch screws which are all screwed from the outside, consequently they are inaccessible to any person in the inside of the cage. The hinges to the door are T-shaped and can not be interfered with from the inside. In addition to this every joint is sealed, imprinted with the autograph of the person who placed it. There are between thirty and forty of these seals; also twine is woven into the meshes of the wire, one line above and one below the centre bar. After the medium is locked in the twine is drawn tight and tied and the knots securely sealed with sealing wax. Another line of twine runs over the top and under the bottom. This is also drawn tight, tied, and sealed at the side in the middle. Three spring locks fasten the door on the medium inside, and sometimes postage stamps are placed over the holes of the locks. Persons at the seance are at liberty to put on stamps or seals anywhere at their pleasure. Before the medium is placed in the cabinet she is denuded of every white or light garment by three ladies, members of the circle. There is not a thread of white upon the medium nor on the cabinet."

These are the cabinet and its mechanical conditions as it exists to-day in Mr. Newton's private residence, 128 West Forty-third Street, New York City. From this empty compartment of this extraordinary cabinet emerge forms of celestial beauty and whiteness. They appear to be solid; they can talk; they move freely; they go straight up to persons they know in the circle and they display great muscular power. They seem to be persons as real as I am, and of different sizes. Some tall, some small and delicate in physique, and some as nimble as an athlete.

It is the strong conviction of those who have sat privately for any length of time with Mrs. Roberts that she is best adapted for private and select investigations. Promiscuous seances dissipate the power. It is the serious opinion of Mr. Newton that if the important phenomena of Spiritualism were only quietly and privately investigated in a scientifically competent way, greater and more startling results would be attained, but that this show business and parade of phenomena night after night can only land the medium in disaster and shame. One great failing among investigators is that they lack the necessary power of persistent application till worthy and satisfactory results are attained.

The most startling and wonderful manifestation obtained yet through the powers of Mrs. Roberts is her coming through the meshes of the wire door. At the mention of this a sneer will cross the face of the sceptic, but the careful manner in which this phenomenon has been tested leaves no doubt about the actual fact, though it may appear to contradict the uniform experience of reason. The whole subject of materialization is so extraordinary and lacking in the support of human experience that what is here claimed assumes at first sight the actual character of a miracle. But a miracle it is not; the spirits say that it is done in harmony with natural law and spirit power. The experiment involves the assumption that spirits have

power to pass matter through matter. The nature of matter itself apart from phenomena is beyond human knowledge. We know nothing of matter *per se*. We know persistent sensations as the qualities of phenomena. When reason appears to come in contact with a contradiction reason has assumed something which is not correct. The fact is Mrs. Roberts comes out of the cabinet suddenly. She is pitched through the door into the middle of the room. Not a seal is broken; no lock disturbed; not a single wire has changed its place; the strings around the compartment are intact and undisturbed. All the tests remain perfect as they were when first applied, and Mrs. Roberts stands in the middle of the company free from the cage and untrammelled. I make no attempt at explanation. The fact is stupendous. It is almost equal to claiming the truth of two contradictory affirmations. It is clear, reason is not a perfect instrument and has been at work making assumptions about matter that are not correct. I can believe the gentlemen when they affirm that she was once in the cage. I have examined the cage after she had come out and the tests were undisturbed. I was present when she came out of the cage and to the best of my judgment she seemed to come through the meshes of the wire door.

Mr. Newton tells me a very interesting and marvellous incident that happened at a private seance recently. The committee of ladies had disrobed the medium and thoroughly examined all her clothing, putting only dark garments upon her. She was placed in the cabinet. Mrs. Newton took the grey ulster belonging to Mrs. Roberts and threw it around Mrs. Roberts' shoulders, the weather being very cold. At the close of the seance it was observed that after the medium had been brought through the wire door and placed in the open compartment of the cabinet it was found that the ulster and one slipper remained behind in the locked compartment of the cabinet. The question arose how we were to get them out without unlocking the door. The spirits ordered the lowering of the lights and requested the friends to sing. In three minutes the slipper was thrown from the cabinet across the room and in a few minutes later the ulster was thrown from the top of the cabinet. All the people in the room saw this. The top of the cabinet, as before stated, is covered with wire and also a cloth, which is securely nailed.

As yet I have no explanation how these things are done, but it is obvious to those who only use reason that Mrs. Roberts is a passive instrument of a power that acts with singular and most extraordinary results with that stuff men call matter.

A word more about Mr. Newton, for to him is due the wonderful results above narrated in being the suggestive and prompting investigator by urging the spirits to clearer and more demonstrative phenomena. He has caused the manifestations to become more and more important. Sometimes he has been much misjudged by the public through the mistakes of others. A more thorough and careful investigator I never met. A more cautious and resolute, painstaking, and patient will, under unfavorable conditions, never moved a human brain. His mind is cool; his intellect takes time to decide; he has a prudent tongue; he seldom is betrayed to say anything about himself; he loves Spiritualism. In no sense can he be called a religious Spiritualist. He was bred a Methodist, but being incapable of enthusiasm, a more intellectual Church than that he sought and found. He was the friend and helper of T. L. Harris and Mr. Frothingham during their services in New York City. Spiritualism is his darling study. He loves cold, dry facts and phenomena. Such workers as he are planting Spiritualism upon a foundation of everlasting truth. In these great labors he is supported by his amiable wife, who, through sunshine and shadow, has been a grand worker by his side for the cause of Spiritualism and humanity. When they have done here we shall be better able to accord them true need of honor.

A SHORT SERMON.

S. E. PHELPS.

Matthew, v., 4. "Blessed are they that mourn, for they shall be comforted." These are the words of Jesus; they are spoken in a positive way, with a certainty. They shall be comforted; the language admits of no doubt. What a consoling thought to the mourner. Our inquiry is, how shall the mourner be comforted; what is it that is going to give the mourner comfort? The text gives us no answer to this question. Where shall we go for an answer? We must go to the teachings of Jesus for an answer to this great question. He teaches that man is immortal; that there is no real death; that so-called death is spiritual birth; that he lives right on and on. The gospel says that there is an earthly body and there is a spiritual body; not that there will be but that there is. Paul says, we see then that so-called death is but the separation of the spiritual body from the corruptible body; this being true, our friends are still living in that other visible spiritual body, invisible to the mortal sight, but visible to all spiritual beings. We are all hastening on toward that state of life, and when we pass into it and our immortal friends stand ready to greet us, this then shall comfort the mourner. This meeting of friends to part no more forever. Reader, what a cheerful thought is this, to meet

to part no more. But, says one, the sinner can not meet his sainted mother and friends in the spirit world. Why not? Do they not wish to meet us? Certainly they do. Think of that loving mother in that bright world not wishing to meet her child. Love is the foundation of immortality. The mother can not enjoy heaven with her child cast off forever. Where did the love principle come from that we see manifested in the human family and elsewhere? I think I shall be supported in the assumption that it came from God, our heavenly Father. Then that great eternal fountain of love is in the bosom of the Father, with its numberless little streams running through the heart of humanity.

Reader do you have any fears that the fountain will fail? Not until God is no more. No, no; the fountain is eternal and unbounded in extent, and infinitely more than all the streams. Not one of those little streams but that will encircle the poor unfortunate soul and bring it back to God, the fountain and source of all love; not in its sins, for we must pay the penalty for wrong-doing. You must not expect to go from mortal life spent in sin into a state of blessedness. We can not escape the consequences of a bad life by passing into the next state. We must satisfy the demands of justice either here or hereafter. But, says one, we are on probation. True, we are; but it is the real man that is on probation; not the body, but the real dweller in the body; so when we die, or, in other words, leave the body, we are still on probation. Our heavenly Father did not bring one single being into life to make eternal happiness or misery turn on the events of one brief moment. No, no; God has nowhere ordained that the wish to reform shall be eternally denied. The way or road to happiness will never be closed. Reader, call to mind the parable that Jesus gave of the Prodigal Son in illustration of the Fatherhood of God and the sonship of man. Was that son on his road back in fear of being cast off forever? Oh, no; he was ashamed of his sinful course, just as any wrong-doer should be, in order to leave off his sins by righteousness.

Jesus was not comprehended in his age, neither is he yet by the many. Oh, how sadly has error been taught in the place of truth. God has been held up to us in a false light; we have been taught to fear him. Reader, think of a child being taught to fear its mother with a heart overflowing with love. Why, it is an utter impossibility. I am particularly anxious to keep this thought in your mind, that the fountain-head of love is infinitely greater than all the streams that find a channel in the heart of God's great family. 'Tis not God's will to be feared. Jesus said, "Love the Lord with all your heart and your neighbor as yourself, is the fulfilling all the law and the gospel." Theology of to-day says believe in the atonement and be baptized, but Jesus said nothing about belief in connection with salvation, but to love our neighbor as ourselves; and he made our duty to the neighbor plain in the parable of the good Samaritan; the Samaritan made no pretense to any special belief. Jesus drew this parable on purpose to show that pretensions or professions had nothing to do with salvation, but to obey the will of the Father; and he said the will of the Father was to do by the neighbor as he wished him to do by us. Is God requiring too much of his earthly children? His yoke is easy and his burden light.

Let us cast away that horrible thought about the wrath of God that was given to him in a barbarous age, and accept him as a loving Father, as Jesus and John represented him to the world. "God is love," said St. John, "and he that dwelleth in God and God in him." Can we fear such a being? Oh, no; we can not but love him supremely.

Let us come back to the text once more. "Blessed are they that mourn, for they shall be comforted." Then, kind reader, of that grand promise, is there any other support to such a faith? Most certainly there is. God has so profoundly implanted in man's very soul those love-ties that they can not be broken; is God going to disappoint that hope that he has made stronger than death? Oh, no; God is our Father, and we can trust him. Think of the little child in the arms of its mother when there is a seeming danger. Does it enter the heart of that child that it is not in the right place? No, no. Let us feel the same relation as a parent and child, then we can say triumphantly in the hour of death, "O grave, where is thy victory, O death, where is thy sting?"

Reader, let us live such blameless relations with our fellow beings that we shall be worthy of the society of the good in the life to come; let us prepare, not to die, but to live here and hereafter in some of the many mansions that God has provided for his children. Let us cherish the thought that the so-called dead are still living in the bright summerland with that golden chain of love encircling the very soul of humanity, growing stronger as we near the other shore where our loved ones stand waiting to embrace us. What a blessed thought to the mourner.

There is no death, 'tis but the higher birth. The stepping out from clay, away from earth. A spirit disenthralled forever free. 'Tis but renewing life, not death to thee.

There is no death, all nature proves this truth 'Tis but the glad returning of our youth: What tho' the outer form be laid away, The risen spirit finds eternal day.

There is no death, the Father calls us home, In tender, loving tone he bids us come Away from earth, away from weary care, To higher, better life, to scenes more fair.

Written for The Better Way. TRUTH vs. PRETENSE.

E. LINDSAY.

I hold to the opinion that wherever man detects error in a system or theory, it is his duty to point it out in some public way that it may be corrected. Acting on this principle, I venture to assert, not unkindly of the storm of indignation which the assertion is likely to arouse in certain quarters that there is no subject, with which the human family is in almost daily contact, from the cradle to the grave, so incorrectly understood as is the question of how much credit is due in the cure of internal diseases to the drugs administered by the medical profession, and how much to the powers of nature.

It is the general belief, and as such a source of great terror to the sick, that every severe disease will end in death, unless controlled and cured by medicinal substances known only to the profession.

Nothing can be farther from the truth. The great majority of diseases run a certain course, which neither requires nor admits active interference with medicines, except at great risk to the patient, then gradually subsides, and sooner or later health is re-established, while a few only march on until life is destroyed, no matter what the treatment may be. King and beggar, wise and fool, old and young, all fare alike, and medical assistance is of no avail.

Another erroneous belief is, that nature has provided an antidote for every disease, but that as yet we have failed to recognize them; for say even intelligent people, as God has created sickness, He has also—being merciful—created something that will cure it.

Let us see how this would work! The decree has gone forth, and is conceded by all observing minds, that every transgression shall meet with punishment, not by hellfire as the Church would have us believe, but commensurate in severity with the degree of the transgression, either in this life or the next.

Now, if God has created sickness and also an antidote, all that men need to do after a debauch in order to nullify His decree, is to swallow that antidote.

This is not the kind of laws with which God governs His universe. But both propositions are false. God did not create sickness; He simply permits it as a lawful sequence of our own or our ancestors' transgressions against the laws of life and health. The few diseases not traceable to our errors of life, He permits, as He does other visitations, by which our happiness, and often our lives are destroyed. They are incidents inherent to our earth life. Neither did He create antidotes.

It is true that many substances, either in simple form or in combination, have from time to time been confided in and used as medicines, but nearly all have been thrown aside after numberless trials, as useless or unreliable, and the same fate will befall the great majority of those, on which rests the day of faith of the medical profession; and of the few which have to some degree proved beneficial, there is not one entirely free from deleterious qualities which in their use are aggravated, by affecting the healthy organs as much as the diseased, thereby causing additional irritation to the system. But not one antidote, properly so-called or understood by the people, has yet been found.

The silly, but almost universal belief that the sick must die unless he swallow some prescribed concentrated nastiness, has such a strong hold on mankind that even the most experienced physician, one who stands high in the confidence of the people, dare entirely ignore this fetish, and he therefore resorts to a tentative treatment, and gives some innocent drug, not with the view or expectation of curing the disease, but to gain time, and to instill into the minds of his patient and friends confidence in the resources of his art, while the ignorant or inexperienced administrators his medicines in the same blind faith in which the patient swallows them.

I do not charge the medical fraternity with disseminating such erroneous conceptions, but claim that its members, individually or collectively, should have dissipated them long ago in the interest of truth, and the honor to which they are entitled, by reason of their high intelligence and untiring sympathy with the sufferings of their fellow-men. With the open declaration on their part that the cure of disease is dependent not upon drugs which they know to be very limited in beneficial effects, but upon nature, which alone has the power to eliminate the dead or diseased tissues from the body and replace them by new and sound, whereby health is restored; that their proper work consists in removing as far as experience has taught, all the hindrances to nature's efforts at repair; to keep the strength and vitality of the patient to the highest standard possible, while the disease runs its course; to mitigate the pains and sufferings as much as lies in the power of their drugs, and to prevent the well-meant, but often dangerous interference by friends and nurses; a work requiring extensive study and observation, and which, if well done, should satisfy their highest ambition: the practice of medicine, which, as now conducted, scarcely deserves the proud title of "science," would be not only the noblest, but also the most ennobling of the learned professions.

Wipe off, then, this blotch, which borders on deception from your professional escutcheon, allow not even the shadow of pretense to rest thereon, cease chasing after that ignis fatuus, a pacific for each and every disease, teach men instead, how to improve and preserve their health by proper living, for their own sake, and that of generations, and you will deservedly be loved, honored, and trusted, instead of being ridiculed by the intelligent classes for pretending to do what is not in the power of man.

THE BETTER WAY

THE WAY TO THE BETTER WORLD

CINCINNATI, OHIO

M. C. WATKINS, President

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to a very medium and not for rape. In the name of her Genia was spelled. She knew the medium had no knowledge of her. He began to smile through the gloom. Then followed the very message she had thought would settle her doubts. After a moment of intense emotion she said: "Genia, if you are really here tell me the name of your dearest friend or child." The answer came readily: "Which one, mamma? Minnie or Jessie?" Hereby hangs a tale. Minnie and Jessie were both dear and intimate friends of Genia, but Minnie belonged to a family of aristocratic distinction and they had forbidden her to associate with Jessie because her parents were poor. But they were all good Christians. Genia and Jessie had been selected by their parents for missionary work and the tie of friendship was close between them. But Minnie had been forbidden to associate with Genia if she did not repudiate poor Jessie. This she refused to do, having been taught by her mother to be kind to all, and especially the poor.

About four weeks before Genia departed this life she and Minnie had a set-to over the matter, and as she refused to repudiate Jessie, the proud Minnie left in anger, but a day or two before Genia was taken with the fatal sickness she returned and a compromise was effected, whereby the friendship might be unbroken and the unfortunate Jessie continue as a fond friend and associate. She was of a poor family, but she was all there was against her. But the haughty spirit that sought to exclude her showed a moral poverty infinitely more abasing than the most pitiful penny known to the unfortunate. Genia loved both of these mates and recognized no distinction on account of wealth or position. They were both God's children; Christians destined for one heaven, saved by one atonement, and she had been taught to respect the poor and unfortunate and to treat them with all the consideration exacted by wealthy aristocrats. This was the teaching of a Christian mother whose faith, up to the time of her great trial, had been ample for all her needs or aspirations and had cultivated the higher qualities in her nature effectively. I refer to this to show first: Christianity applied to aspiring natures may exert a beneficial influence and do much good in moulding character in accordance with some of the superior ideals presented in the gospel. And I know many nominal Spiritualists who might improve upon their ideals of life by a careful study of some of the Christian ethics.

Secondly, because the foregoing experience clearly shows that while modern Christianity is suited to the present needs of many natures because it conforms to their mentality, instead of moulding them to all its dogmas, and they utilize and apply such selections from the many conflicting sentiments reported in the gospels, as interpreted by modern theology, as find an affinity in their minds, and they become helpful stimulants to the higher virtues, and to such Christianity is good to live by, but it is not good to die by. True, there are happy death-bed scenes among devout Christians and their faith may have led them in ways of wisdom that illumine the dying hour. So far so good. They may believe that at some far future day they shall live again and enjoy the company of the elect. But the prospect is so remote, the conceptions of the nature and associations of the after-life so indefinite and confused, that the seeming satisfaction—when it occurs—must be due to the abnormal condition induced by disease, or to the awakening consciousness as they near the "promised land," which enables them to realize the spiritual presences and the eminence and glory of the spirit world as it is known to Spiritualists. In other words, if a Christian dies happy while the mental faculties are sane and active, it is because at the last hour they come under the direct touch of the spirit world and are practically and experimentally converted to Spiritualism. Then it follows that Christianity may do to live by when all goes well, but Spiritualism alone is good to die by. But supposing all Christians died happy and that their peace was due to their faith. The terrible struggles of those left to mourn find no relief in that faith which is not supported by experience and can not be verified by facts. This was the condition of the Christian mother of Genia and the seance above reported unsealed the book of life to her and touched as never before the well-springs of her religious life. In an hour the whole world was transformed to her gaze. Life was now a new and infinite revelation. The great cloud of superstition and cold Materialism that had covered all with impenetrable gloom instantly burst into rainbow pictures, flashing with beauty and radiant with visions of a happy immortality.

Genia was no longer dead. Her tangible presence was now a thrilling reality. Life grew opulent with meaning and uses. Love was not an eternal mockery. Nature was no longer a universal tomb. Hope was not a cruel siren charming to betray. Aspiration was not an illusive dream, bearing in its tenderest smiles the symbol of eternal failure. Motherhood was no longer an infinite blight. The sweet memories of her long-lost darling now glowed in the light of

the triumphant reality and the cold chain was snapped as with a rainbow bridge. The past and future met in the transcendent light of that immortal boy. She had made a mental request that Genia should impress a kiss upon her right cheek in a way that she could feel her touch. As she left the medium a test the world seemed a wild dream of joy. She seemed as one flying. Gravity and dead matter were powerless to check hold or limit her free spirit exultant in the glory of the new revelation. Hastening to her tent she fell upon her knees and poured out her full soul in a prayer of thanksgiving. As she prayed and thrilled with emotions too sweet for words a warm breath touched her right cheek. The glow increased and a gentle and increasing presence thrilled like an immortal kiss. At length she arose and looking in the glass saw a scarlet spot with a perfectly white center on the right cheek where she had mentally requested Genia to imprint a kiss. Others noticed it and inquired if she was sick to which she replied: "I have never felt so well as now." She was born again, and for days the change was so remarkable she could hardly believe she was awake. "It must be a dream. It is too good to be true. Oh! I am so happy now." Such musings were natural. In that one hour she had experienced joy equal to the two black years of unmodified grief. In August, 1917, I met her again at the same camp. She was radiant and happy and unspeakably grateful and the spiritual philosophy shone in her face and bore testimony in all her acts and expressions.

On a Sunday afternoon she and her husband were near the back part of a large audience where Edgar W. Emerson was giving readings and tests. He sprang from the crowd, bowed his way through the crowd until he stood in front of the mother of Genia, and gave her a fresh communication with full name and incidents, all of which were accurate in every detail. Ask her "what good does Spiritualism do?" Although no other experience exactly duplicates this one, there are many thousands who have had similar ones, each involving the same issues and answering, as no argument can, the oft-repeated question, "what good does Spiritualism do?"

Written for The Better Way.
NEW VIEWS OF BUSINESS LIFE AND RESPONSIBILITIES.
BY HON. H. DAY GONLID.

Prof. H. Day Gonlid, in his baccalaureate address before the Euclid Avenue Business College, not only eloquently presented the claims of a business education, but exalted business life in the light which has been given him by the spiritual philosophy. He would have the students go forth into the world to do the best work honestly, and ever guided by the highest morality. He has no confidence in the ways that are dark and tricks that are vain, thought by many to be essential to business success. Well does he say:

"It is not contended that wealth and influence are not desirable objects when honestly and properly obtained, but that when obtained by the sacrifice of morality and manhood they cost more than they are worth, and therefore such a life is a business failure. We say emphatically, get wealth, but get it honestly. Acquire all the honors the world has to bestow, but see to it that you merit them; accept nothing for which you do not give value received. Obtain all the influence your position may command, but fail not to charge yourself strictly with the full responsibility for its right use."

He would have the sphere of human capabilities preserved in perfect outline, for he says:

"Man is a microcosm, and in this life possesses a three-fold nature—physical, mental, and moral. Without physical health his career is soon ended. He is unable either to produce for himself or to enjoy what is produced by others. However superior the intellectual superstructure, it can be of little use to this world without a firm, physical foundation. Good habits, cleanliness, regularity of diet, sleep and recreation—in short, all things pertaining to the preservation of the natural functions of the body are just as essential as business ability, including as it does, the varied functions of the mind."

It was easy to fill a column of delightful quotations, but the following so vividly presents the demands of the age and the nervous tension of those who enter into the tide of business, that we can not pass it by:

In this age of electricity we must have lightning calculators and lightning operators. The flash of eloquence that leaps from the lips of an inspired orator must be caught by the pen of a lightning stenographer; transcribed by the flying fingers of a lightning type-writer; sent by electric telegraph to all cities simultaneously by a lightning operator; set up for the press by lightning methods of machine type-setting; printed, folded, pasted, cut, wrapped, labeled, and counted by that greatest lever of lightning progress in civilization—the printing press—and finally carried by lightning express to a thousand neighboring towns and hamlets, where its eloquence awakens kindred sentiments at a million firesides ere the echoes have

ceased to reverberate in the dome of the Capitol. Thus a wave of intelligence sweeps over all the civilized nations of earth in less time than is required for the swiftest cyclone to cross the continents and the voices of advanced thought are daily denouncing the structures of old superstitions and all the ancient errors of judgment and inference national to a world in its early childhood.

The qualities essential to honorable success are energy, perseverance, integrity, shrewdness, courtesy, civility, integrity, fidelity, sympathy, fortitude and courage.

Prof. Gonlid now says in words expressive of the new thought which is gaining in the business world:

"You may esteem it great to be a leader in one phase of life or another, to be rich or to be learned, to advocate a certain cause, to champion a new philosophy, or to promulgate a particular faith, but remember it is greatest to be a man."

It has been taught with scoff and sneer that the poet was far removed from the man of business. Prof. Gonlid illustrates what wreaths of poetry may be called from the dress details of business. As an illustration we give the poem with which he closed his eloquent address. It would be difficult to find its equal in beauty or force of expression, distinctness of imagery, or exaltation of thought.

Keep to the shore the ladder of life
Face the sea dead in a golden round
Lifting the soul to a higher ground
To be crowned with every virtue

Slay the passions that dwarf the soul
Hunt and slay the drag you down
Mount to the summit and wear the crown
Win by your deeds of self-control

Conquer self you will not on high
Beyond temptation's power to mar
Answer the gates that stand ajar
Waiting your coming by and by

Forgive your enemy—up you rise
He gains freedom from discontent
You gain a knowledge of life well spent
Yours is an exalting prize

Be kind to the erring—on you ascend
He thus redeemed from a life mispent
Blesses mankind with the blessings you send
Yours is the increase, world without end

A BREEZY LETTER.
To the Editor of The Better Way.

Having read a few sample numbers kindly sent me I am greatly pleased thus far with the better quality of your paper, and now take pleasure in promising you my continuous support. Born and bred up in the orthodox Protestant belief, I only am twelve years a traveler away from their formulated dogmas; and two years ago I was tried for heresy and excommunicated: the heavy "canonizing" lasted three hours with the parson, and elders, and deacons of the Presbyterian Church on the one side, and myself and two witness, and a shorthand reporter upon the other side.

Let me say in justice to the immortals, as I have since been informed, by a noble and true friend as ever blessed a mortal life here, or cheered with glorious hopes, looking into her home, as described through a young, tried and true medium, that as I was fighting, a battle for liberty, there were gathered about me illustrious mortals, of course, she, my guide, who, herself, a devout believer in Christ when she passed out of the body, stood by me, and Washington, Voltaire, Thomas Paine, Stephen A. Douglass, and others were there, because "a battle for freedom was being fought."

The report I have in type-writing: it would make a really interesting and highly instructive article for the columns of THE BETTER WAY. I had intended to publish a little book, in which would appear prose, verse, original music, with inspirational songs; also how the author, after gladly bearing high aloft the orthodox banner for thirty years, laid it by, and taking up the more glorious banner of Spiritualism, has waved it ever to the breeze, with ever-increasing joy, as the knowledge it can give becomes a spring of ever flowing water, slaking the thirst of the soul. Indeed the whole world could not contain half the books should the simple truths be told of the grand, glorious phenomena of the first, the last, the best of all philosophies. But I was looked upon by these men and their faithful members, as one who broke away and ran off into the "dark mountains of sin and unbelief."

My wife and family put me painfully in mind of the story of the wife and family of John Bunyan's pilgrim ere he started on his journey from the "city of destruction." My chief talent in the Church was music; this I have turned into good service in our spiritual meetings. In this city and Omaha my songs, accompanying myself upon the violin, seem to afford genuine and elevated spiritual entertainment. Here I wish to say I unite my sentiments with a writer in the "Progressive Thinker," with regard to our music. I would leave our dear old mother egg-shell, the Church, with her "songs of Zion," and look to the angel world, who are as the "everlasting hills from whence cometh our spiritual strength and help. "Ever sensitive, aspirational, and inspirational," I found myself joyful and buoyant, as is all nature, on a glad, sunny morning, in her most lovely springtime, instead of being far out "on the mountains of sin and unbelief." I realized I was upon the green hills of mother earth's breast; also basking ever in the arms of God's infinitude over all.

W. DUNCAN.

NEWS ITEMS.

Japan's production of 10,000,000 souls

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Correspondence.

Notes From Boston.

The annual number of interesting events have taken place during the past week. Among them spiritualism, mediumship, and social gatherings. The first of these was the annual meeting of the Boston Spiritual Temple, held on Friday evening, February 22nd, at the Hotel Marlborough. The meeting was held in the large hall, and was attended by a large number of people. The program was very interesting, and the speakers were of high caliber. The meeting was held in the large hall, and was attended by a large number of people. The program was very interesting, and the speakers were of high caliber.

The Children's Progressive Lyceum had an interesting session. Mrs. Longley is held in the highest esteem by all the children, as she always is by the older ones. Her remarks on this occasion were especially interesting. She spoke of Washington's birthday as the event was near at hand and the lesson naturally turned in that direction. Conductor Halls also made very interesting remarks. Announcement was made by J. B. Hatch Jr. that arrangements were being made for the celebration of the advent of Modern Spiritualism on March 21st in Tremont Temple and that a grand time was anticipated. The subject handled by the speakers of W. J. Colville in the morning of February 22nd was "Spiritual Cycles." In the evening, "Dreams and what they signify." Both were handled to the entire satisfaction of his hearers.

A very excellent discourse was given by the guides of Mrs. Lake at the First Spiritual Temple on "Moral Law," saying the moral law, or the duty of individual to individual, is unchanging while evil and ecclesiastical laws are ever varying. "Thou shalt not kill," "Thou shalt not steal," are the expressions of a changeless principle. Each of these is a moral code applying to states of being ever existing and always operating in mankind.

The speaker at the Boston Spiritual Temple at Berkeley Hall was J. Frank Baxter, who lectured, sang, and exercised mediumship in his inimitable manner and to the entire satisfaction of all. Time and space do not permit of such a synopsis as will do anything like justice to the event. The morning lecture was upon facts and phenomena, and was highly appreciated. The evening subject was upon "Moral Elevation," and was extremely interesting, while his science was in many respects an unusual one.

In the afternoon at the same place Mr. Joseph Stiles gave one of his marvelous descriptive seances. In his ability to give descriptions, names, and all those things which go to convince the skeptical mind. Mr. Stiles can not be overpraised. The people who attended this hall were certainly highly favored on this day in having two such gifted seers to minister to them in spiritual things.

See that the New England historical societies have been celebrating the 200th anniversary of the signing and putting to death of witches in 1692. The celebration was held in the First Church within a short distance of the old Salem village church in which the first examinations were held. The meeting was presided over by Dr. A. P. Putnam, president of the Danvers Society. Abner C. Goodell spoke at some length, reviewing the scenes, incidents and the character and condition of the people at that time, which made it possible that such deeds could be done, and they who did them believed they were carrying out the law of God which said, "Thou shalt not suffer a witch to live." And I am thinking there are many living to-day exercising such power and performing such acts as would cause them to be put to death did ignorance and superstition abound to the extent that it did at that time. There are occasional ones yet who would carry out the old law had they the power. Such as Talmadge for instance. But such has been the progress of the masses that they are powerless, and their anathemas and curses upon our mediums fall without doing any injury except to those who utter them.

Brooklyn, N. Y.
A small but harmonious audience was present at the Brooklyn Progressive Conference on Saturday, February 20th. Meeting opened promptly with Vice-president Mr. S. S. Gordon in the chair, who, after a long absence, made a few timely remarks, in which he expressed his pleasure at being with us again, he being greatly indebted to this conference, for it was here that he had learned his ABC's of Spiritualism.

Mr. George Delere, the first speaker succeeded Mr. Gordon, in the same line of thought, speaking of the knowledge gained at conferences and seance rooms, for it is there we receive communications from our friends on the other side, and it behooves us, therefore, to look up with a grateful heart to the mediums from whom we are able to receive this knowledge. He closed his instructive remarks by reciting the beautiful poem,

"Speak only words of love
On earth's hard beaten track."
Mr. Charles R. Miller read another very interesting address from the spirit George Washington, and made a few appropriate remarks regarding the reading of Professor Kiddle's communication to his friends of the New York Alliance, explaining how Mrs. Mott Knight coming on the platform after the communication had been read, received through her mediumship of independent state-writing, not alone thanks from Mr. Kiddle to Mr. Miller for complying with his wishes, but also a benediction for all those assembled with the New York Alliance.

Mr. Perkins, being called for, came forward and seating himself at the organ, sang one of his beautiful songs, "Mother is Dead." On taking the platform he said he would give, assisted by Mrs. Perkins, on the following Wednesday a benefit seance, the net proceeds of which would be turned over to the home connected with the Brooklyn Spiritual Association. These words were greeted with applause, after which Mr. Perkins went under control, personated very clearly and distinctly a crippled man, who, being duly recognized, had to give way to an old negro, whose language and manner was perfect, and after singing "Swanee River," amidst the applause of the audience gave way to the personation of a true, old, Irish character, known to a great number in the audience as Marian.

inmate for the cause of Spiritualism, that the Spiritualist platform is not composed by a greater number of what may be termed as "social admirers" of spiritualism, but by a number of people who are actually working for the cause of Spiritualism. The first two Sundays in March Mr. Oscar A. Edgerly lectured at Conservatory Hall, and evening supplementing each lecture with spirit tests.

The last two Sundays of the month Mrs. Kate K. Stiles will occupy the platform, giving lecture and tests morning and evening.

Springfield, Mass.
Your good paper is a welcome guest here as it is wherever it goes. It carries a healthy atmosphere and one clear as crystal wherever it goes. It should be in every Spiritualist's home in the land—a beacon light on the sea—a rock of safety on the land and a star of brilliancy in the firmament of truth.

In this good city are many Spiritualists whose noble souls are in the cause and now have organized a new society and are apparently in harmony with all. How well these good people work is plainly to be seen by the appearance of their work by the people who go to their meetings and excellent support and entertainments given nearly every week. An excellent hall—excellent people and good speakers will always be found here.

Mr. and Mrs. J. Hart, old-time workers and noble souls whose spirits are in the cause, reside here, and so do Mr. and Mrs. Holcomb, most excellent souls. Mrs. Lottie Hawkins of this city is a fine player on the piano, and is going to be one of note in the profession and is meeting with quite a merited praise as well as her little sisters, Carrie and Edna—who can be their own row. They are sure to make their fame among the inspirational players of the coming day.

Whenever you come this way stop and visit the good Spiritualists of this city—a welcome to you.

Mr. Buddington, editor of the "Alcove," resides here. His paper is meeting with success, as it richly deserves.

Mr. and Mrs. Merrill of this city are excellent singers, and she a most accomplished pianist.

Mr. and Mrs. Vallancourt reside here, and are earnest workers for the truth and its cause, and are people of excellent and noble qualities. Mrs. Vallancourt is a sister to Maine's sweet poetess, Miss Dyer.

Mr. Lewis is agent, I see, for all spiritualistic periodicals. There are many others here, but I can not think of some of whom I would like to speak, but neither time nor space will admit at present.

The anniversary season is nearing so is compuncting time, and we, as well as the hundreds, are looking toward Lake Pleasant—the Mecca of thousands. Lake Pleasant has come to stay. Our ladies are noble souls, and our men too, are at its helm. Long live the lake and its helpers. Respectfully yours,

W. L. JACK, M. D., Spiritualist.

Indianapolis, Ind.

It is with regret that I report last Sunday closed the present engagement for this season with Miss Jennie B. Hagan-Jackson, but it is a pleasure to recall the success of the engagement. The audiences increasing with every lecture and representing the cultured and intellectual class of Indianapolis Spiritualists. Her last two Sunday lectures were especially strong. They were both eloquent and logical, to which no synopsis can do justice. During her lecture the large audience seemed to be held spellbound, listening with rapt attention from the commencement to the close, save as it was broken by outbursts of applause. At the close of this powerful discourse in the midst of the profound stillness resting upon the audience, Dr. Abbott arose and said: "Mr. chairman, I feel myself moved to rise and give not only an expression of my own interest and delight with the grand truths to which we have listened from the inspired lips of Mrs. Jackson to-night, but also to voice what I am impressed is the sentiment of this large and intelligent audience. I move that a vote of thanks to Mrs. Jackson for the grand lectures given us during her month's engagement—lectures that have been full of practical truths, scientific and philosophical argument, together with poetic and spiritual beauty and eloquence. As she goes from us may the blessings of the angel world attend her, and may she long be spared to voice its exalted inspirations. The motion was promptly seconded, and on presentation by the chairman, Mr. Cook, was carried unanimously by a rising vote, showing a hearty expression on the part of the audience that left no room for doubt as to the impression made upon it by the eloquent lecturer.

Mrs. Jackson is a woman of rare worth and intelligence, of a progressive mind, possessing spiritual qualities of a high order, which are displayed in her daily life.

Very truly yours, T. J. COOKE.

Buffalo, N. Y.

Spiritualism in Buffalo has received an impetus that will be felt here for a long time to come. Dr. J. C. Street has just closed his last engagement here, having served our society for two months this season. The doctor is trying to place our lam on a higher plane, and lectures to that effect. Many have thought that he was a Theosophist, but we do not find him an extremist in any sense of the word, unless it be in teaching morally among Spiritualists, and he claims that a true Christian is a true Spiritualist, and a true Theosophist is a true Christian, and the true inwardness of all things religious is true Spiritualism, and that while all may not agree upon the technical points, all do meet upon common ground, when it comes to the real principle—i. e., the truth.

Dr. Street served the society at Saratoga Springs the month of February, and he may return to Buffalo again in the spring. His teachings by classes were of a great benefit to many, and were well attended.

Oscar Edgerly lectured and gave tests here during February, and we hope the good work will continue.

Our president, Wm. J. Pfeiffer, has proved himself a good officer, and success seems certain.

Any letters for Dr. Street in care of 130 Thirtieth Street, Buffalo, N. Y., will reach him promptly. Fraternally yours, J. W. DENNIS.

Williamsport, Pa.

Prof. J. W. Cadwell will speak for First Liberal Spiritualist Society Sunday, February 24th and March 6th, and during the week ensuing will give nightly entertainments in mesmerism or hypnotism, explaining the relation of the same to spiritualistic phenomena.

Baltimore, Md.

Baltimore was known as a conservative city, and the stereotyped phrases, having only a few years ago been in vogue, are now being used by the people of this city. There are certain conditions, however, which have been caused by some generations, who, by a liberal sentiment, have had to contend with, and from a social standpoint, as well as a geographical one, are one of the doors of the South and this portal to some extent smacks and takes of this territory, and although the march of progress the invasion of the North with capital, inventions and liberal sentiment leaves an impression in our community that is slowly broadening the views of our staid citizens brought on by the erection of new and massive buildings, rapid transit electric and manufacturing establishments, etc.

And while this spirit of reaction is going on the religious philosophical society is a mere handful of spiritualists that had been depending on the week-day evenings of obtaining speakers from near-by cities had managed to accumulate a small sum and ventured to engage its first speaker by the month from January.

Mrs. Adeline M. Gladding, of Doylestown, Pa., is the one on whom the mantle of speaker had fallen, and a happier selection, we think could not have been made. From the start it was a success. People flocked to hear her, and our membership has so enlarged as to be a surprise to all. She certainly is a builder and struggling societies will find in her a most efficient, whole-souled woman, genial and sympathetic to a fault, and as to her mediumship we can not do that justice. Hoorah! her platform guide whose sentences are well rounded, whose messages reaches the mother tongue, whose language opens the fountain of tears, whose words and psychometric descriptions are fine. Thus we were encouraged, and fortunately we secured her for February also. Our hall grew too small, and have moved to a larger and newer hall, so under such auspices, the truths of our cause are spreading, and we have secured one of the largest halls in the city, and intend to celebrate the anniversary of Modern Spiritualism as never before, and are now getting up our program for this memorable occasion.

Fraternally, CHARLES A. ZIPPE.

Grand Rapids, Mich.

The Progressive Spiritualists' Society gave an "At Home" on Thursday evening, which was largely attended, there being nearly as many present as on the Sunday previous, when every seat was taken.

The friends were entertained on Thursday by Mrs. Helen Stuart Richings, the Misses Thornton, Hattie Ward, and Liva Coleman. Mrs. Richings gave a reading from a book by Charles Egbert Craddock, which contained fine descriptive passages, that being Miss Muffree's "fort," for she it is who has shielded the personality behind the pseudonym of Charles Egbert Craddock, as the most of her readers know no doubt. Psychometric readings by our speaker were nearly all correct. Vocal and instrumental music, and a comic rendition of Romeo and Juliet by Miss Thornton, who has decided genius, and will be heard from along the years to come, as one who possesses power to please an audience always will, completed the first of a series of like meetings to be held every week. There is plenty of opportunity for earnest workers here as elsewhere, and Daniel Webster said: "There is always room at the top." Spiritualists let us work for it. "The glories of the possible are ours." EFFIE F. JOSELYN.

Washington, D. C.

Mrs. Flora B. Cabell writes that Spiritualism is flourishing as never before in the National Capital. Grand Army Hall hardly being able to accommodate all who desire to attend Sunday services. So, at the farwell lecture of Mrs. Nellie Brigham it was decided to obtain better accommodations. Since then the new Academy of Music, which has a seating capacity of ten thousand, has been leased for five years.

Miss Maggie Gaule is now ministering to Washington Spiritualists, both in public and private, and is doing an immense work favorable to the cause. She attracts not only Spiritualists, but Church people, who find comfort under her mediumship.

Mrs. H. V. Bloss, materializing medium, is again in the city, and doing good work by giving seances at the houses of those who desire. She also gives up her parlor for a Sunday afternoon mediums' meeting.

Chesterfield, Ind.

We have been enjoying the presence of Professor D. A. Herrick of Muncie, Ind., formerly of Jamestown, N. Y., the past few days, and who has given us undisputed evidence of spirit return, through trumpet and other physical manifestations, and writing, and spiritual teachings. He delivered one lecture on February 21st in the Methodist Church of this place, which won the admiration of a large and appreciative audience. I have succeeded in making arrangements to have Bro. Herrick with us every two weeks in the future to give us the spiritual food so much needed.

In conclusion I would like to say that our campgrounds, which has been greatly improved since the meeting closed last year, by clearing it up, setting out evergreen and native forest trees, marking the line of streets and staking out lots. Building has already begun upon Mrs. Colby Luther's two-story cottage.

I am located here, and have done all the building upon the campground, and would say to those intending building cottages, that if they send me their specifications and drawings I will give them the lowest estimate of the cost of their building.

Fraternally yours, W. S. WANDRELL.

Indiana State Convention.

The quarterly convention of the Indiana Association of Spiritualists will be held at Muncie, commencing on the evening of March 31st, and continuing over Sunday. Anniversary exercises on the last day. Mrs. Colby Luther and other speakers will be present, also Del. Herrick, an inspirational speaker and trumpet medium, who lives at Muncie, and Mrs. Mendenhall, a materializing medium, will be there. All are cordially invited to attend.

FLORA HARRIS, Sec'y, Anderson, Ind.

Washington, Ind.

Mr. A. Willis, of your city, stopped at Washington on his way to Texas, and we held several meetings at the residence of Mr. George C. Reed, two miles from Washington, with the best of results. This makes the fourth time that Mr. Willis has been with us, and good results every time. Many old-time friends appeared and made themselves known, and we were well satisfied with the results, and we think Mr. Willis one of the good, honest mediums.

GEO. C. REED AND GEORGE HOYT.

San Bernardino, Cal.

Dr. F. M. Daley writes that it is contemplated to form an auxiliary to the Mediums' Order of Beneficence of Haverhill, Mass. The following have been elected: Mrs. Ella Wilson Marchant, president; Mrs. Elizabeth Keller, vice-president; Nathan Barton, Secretary. The society meets at Liberal Hall at 2 p. m. on Sundays. Lecturers are cordially invited to visit that section of the country.

Piqua, O.

My first visit to Allie Lindsay Lynch was made on my way to Stuttgart, Ark. My second visit was made on my way to Piqua, O. I fully realized that I had found a true spiritualist. Mrs. Lynch met me at the depot, and kindly escorted me to the lovely cottage home on Madison Heights, where I found Allie standing on the steps waiting to welcome me to her sisterly embrace. I found Allie what my fancy had painted her—large, physically, intellectually, and spiritually. Dr. Lynch is a pronounced spiritualist, not possessing a particle of character with a generous nature. Mrs. Lynch is a true healing medium and has other phases of mediumship, but is not so fully developed as her healing powers. She has a grand power by laying on of hands. Her magnetized paper has astonished the beneficiaries of the sick. The same is now being offered to the public at reasonable rates. Her power to heal has been tested to by those receiving benefits therefrom. Out of modesty Mrs. Lynch's past service has been gratuitous. Fraternally, Mrs. MARGARET STEWART.

Buffalo, N. Y.

Mr. Oscar A. Edgerly concluded his engagement with the Spiritualist Society of Buffalo, N. Y., on Sunday evening, February 24th. The audience in the afternoon and evening were the largest we have had in the hall for some time. In the evening the subject was "Ministering Angels" and the manner in which the intelligences handled it was wonderful. The audience listened so attentively that they appeared as though they were entranced. Monday evening a reception was tendered by Mr. J. at the residence of Mrs. Dr. Watson. Tuesday he goes to Batavia, N. Y., to officiate at a funeral. Wednesday he speaks at Cassadaga, and the first two Sundays in March at Brooklyn, N. Y. Mr. E. was obliged to cancel his Western engagements on account of the sudden passing to spirit life of his father, and is obliged to remain in the East to be near home as his mother is very feeble, and he doesn't know what moment he may be called home. During the Sundays in March, Mrs. A. M. Gladding will occupy our platform.

Savoy, Pa.

Mrs. J. E. Allen, clairvoyant and business test medium, of Elmira, N. Y., has been at the writer's home for the last five days, giving sittings to persons of intelligence, and also on Sunday evening she gave us a splendid lecture, one that will long be remembered by those who were gathered at the meeting. She commenced by telling how she became a Spiritualist, and while discoursing on this topic, she went in a trance, and gave a lecture that was deep and convincing. The hearers appeared to be spellbound at her eloquence and the deep truths she brought forth. I have been an investigator for thirty-five years, and I maintain that Mrs. Allen eclipses any one I ever met as a clairvoyant and business test medium. I would recommend Mrs. J. E. Allen to all who may want sittings. Her office is located at 135 Baldwin Street, Elmira, N. Y.

Yours fraternally, EDMUND PETERSON.

Waverly, N. Y.

The Progressive Association of Spiritualists of Waverly, New York, is a small Society, holding meetings once a week in A. O. U. W. Hall, Broad Street. The officers are C. T. Lyons, M. D., president; John Racklyiff, vice-president; Mrs. C. T. Lyons, secretary; James R. Stoue, treasurer.

This society depends mostly on home talent for lectures, and tests. Occasionally a speaker drops in and we have a refreshing season.

Samuel Wheeler, a lecturer from Philadelphia, spent three weeks with the society a short time since. With the lectures and socials it was truly an enjoyable and profitable time.

Lecturers passing this way will be welcomed, entertained, and receive the collections, should it please them to stop with the society.

Respectfully, Mrs. C. T. LYONS, Sec'y.

Jackson, Mich.

We have quite a society of Spiritualists in our city, and hold regular meetings each Sunday, depending in part upon home mediums in carrying on the work.

Sunday, February 7th, we were fortunate in securing the services of Miss A. E. Sheets, of Grand Edge, Mich., who is rapidly becoming well known as one through whom the spirit world can voice the gems of advanced thought, with which our philosophy so abounds. The subject chosen by her guides was handled in such a manner as to hold the closest attention of the audience from beginning to end. We expect to have Miss Sheets with us again in the near future, or as soon as her engagements will permit.

G. M. STANLEY.

Springfield, Ill.

Our medium, Mrs. Anna Blanchard Lepper, has been legally ordained and licensed a minister of the Gospel of Spiritualism. She is now ready to answer any and all calls as a public lecturer and test medium. She will attend to any calls for funerals and marriage ceremonies. Her control claims to be Lord Blanchard, of England. Her lectures are all very interesting, plain and to the point. The subjects are always chosen from the audience, and her tests have never yet in the least been unsatisfactory. Her address at present is 512 South Ninth Street.

COR.

Battle Creek, Mich.

We have been favored the past two Sundays with lectures from Miss A. E. Sheets, of Grand Edge, and I deem it a pleasure, as well as a duty, not only to the gifted medium, but to the public in general, to let you know how well pleased we are with her lectures. She is a lady of culture and refinement, and a fine inspirational speaker, destined to do a great work in the cause.

Societies in want of a speaker would be well pleased could they secure her services.

DR. H. B. PLATT, Sec'y.

Philadelphia, Pa.

G. W. Kates and wife have served the First Association here during February. Their lectures have been well received. Mr. Kates speaks inspirationally, and his wife, entranced, gives descriptive tests and psychometric readings, which are usually recognized by the recipient. They made many warm friends here, and will be heard often, we hope, upon our platform.

The society and lyceum are quite prosperous. All are looking forward with interest to the coming anniversary celebration and the summer outing at Parkland Camp.

WHIT.

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Will hold seances Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening Monday and Tuesday evenings at eight o'clock. Take Fifth Street cars running east to Third and look.

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May be Addressed Until Further Notice

Women's Department.

Written for The Better Way.

Ye Must Be Born Again.

CELIA LOCKER.
A germ of the truth that lives thro' the ages,
And writes itself on nature's clean pages,
In flower and tree on atom and stone,
With tireless action its work never done.
Measured and rewritten with silent pen—
Though ye live ye must all be born again.
Like fabled phoenix we spring from the past
And rise to new heights, our efforts recast
The white mist of distance, doth softly hide
The soul's unfoldment in latitude wide.
Born again and again, a mighty power
Doth temper the soul each moment and hour
Up-reaching, up-building, never ending
'Tis thus each and all life's road is mending.
Gathering force from rock, flower and tree,
Along the broad line of man's destiny:
From venting things, some seen and unseen,
From depths of great seas from suns glistening
In sheer:
The soul's vital spark great battles contend,
Sweeps on to new heights, yet ne'er needs an
end.
Love gauges the line through vistas of time,
Humanity's heart sings its psalm sublime.

A NEW EXPLANATION OF THE MIRACLES OF JESUS.

Modern Spiritualism has occasionally had opportunity to rejoice in the conversion of its views of a man or woman of prominence in the religious, literary, or educational world, and withal of pronounced ability and undoubted rectitude of life and intent. There is undeniably a great deal in a name in a case of this kind, and many who regard Spiritualism as a delusion or an imposture, according to the character of the individual expounder, listen with more than mere curiosity at what such a convert has to say.

Among the later examples of this kind was the conversion to Spiritualism in 1887 of Miss Abby A. Judson, daughter of Rev. Adoniram Judson, the pioneer Baptist missionary to Burmah, and his wife, Sarah Boardman Judson, who gave her life to the cause of foreign missions.

Miss Judson was born in Maulmain, Burmah, the mission station at that time occupied by her parents in 1835. She was brought to America by her father when ten years old, her mother dying en route and finding a grave on the island of St. Helena. She was carefully educated in the best Baptist schools of the country and was early indoctrinated with the fate that sent her parent to live, work, suffer, and die in a so-called heathen land. She has been, all of her mature life, an earnest educator, Churchwoman, and Sunday-school teacher. She founded in 1879 the "Judson Female Institute," at Minneapolis, and was still conducting it when her attention was drawn to Spiritualism through peculiar circumstances, and she began its investigation. The result is given in twelve lectures delivered by her in Minneapolis early in the past year, and since published in book form, in which she undertakes to tell "Why She Became a Spiritualist."

It is not necessary to be a blind devotee to Spiritualism, or indeed to accept what is called its philosophy in any degree, to be able to read with interest this intelligent, mature, educated, and truthful woman's views upon life, death, and the future state of existence as expressed in these lectures. She disposes of the dogmas of orthodoxy as contrary to reason, yet in so doing does not shut off hope in a future state of existence, as does the Materialist, who turns upon them the searching light of his cold powers of investigation. She disposes of the miracles of Jesus of Nazareth, not by denying them, but by explaining how Jesus, being "a medium," the wonderful acts attributed to him became possible. Her estimate of Jesus is powerful in its simplicity, and yet devoid of that rough unveiling of an idol which shocks the devotional nature of those who have been taught implicit belief in his divinity. She explains that he had a pure and healthful body. That, being a Nazarene, he had never tasted fermented liquor; hence the poison of alcohol had never entered his body to dull his brain, inflame his stomach, and interfere with the life processes of the tissues. Tobacco was then unknown, and the development of the mind and body of Jesus was not hindered by its use. Endowed with a magnificent, yet a very sensitive physique, he never debased it by the slightest sensuality. In him the mind was fully regnant over the body. He lived almost wholly out of doors, and his constant walking kept him close to nature and in harmony with the magnetic currents of the earth. His mother herself is declared to have been a medium, for she saw angels and talked with them. She was rarely spiritual and drew the best sort of influences to herself. Jesus was her first-born son, and the rare gifts of Mary were transmitted to him in all their freshness and all their purity. Joseph, his father, was a man of action and courage as well as one accessible to spirit influence, for when a spirit warned him of danger to his first-born child he started in the night for distant Egypt with his young wife and baby boy. Brought up in a pure, quiet Jewish home; bred to a trade and his body developed by healthful toil, Miss Judson does not wonder that the man Jesus, having reached the age of thirty years, was "the purest, the most spiritual, the most gloriously endowed man in the Roman empire." She finds in his perfect body, his intuitive, clear, strong mind, his true, courageous spirit, and his close communion and harmony with

nature is ample reason for the existence of the power that enabled him "to look through all shams down to the very root or core of every subject that was presented to him," and by deciding that he was "clairvoyant and clairaudient," and endowed with magnetic healing currents that sent new life through all with whom he came in contact." She disposes of the so-called miracles by showing how a being thus endowed could perform them by the aid of spirit power. She dismisses the statement that Jesus raised the dead as contrary to the law of nature, and, consequently, unworthy of belief, and cites the trances, simulating death, that are not unknown in modern times, as the real condition from which Jesus' daughter, the widow of Nain's son and Lazarus were relieved by his magnetic power. She asserts that "those who have seen a heavy chest with six men on it borne across the room by invisible hands, are not surprised to read that the wonderful medium of Judea could walk upon the water without sinking."

As a relief from the long strain imposed by the required belief in the miracles of Jesus, as performed in absolute defiance of natural law, this estimate of one of the most wonderful characters in history is refreshing in its simplicity. One does not need to share the hallucinations of the author to admire the strong outlines of the simple, earnest, and withal wonderful character which she has drawn. Whether there is or is not anything in this estimate of Jesus that proves him to have been what is known to Modern Spiritualism as a "medium," depends upon the individual opinion with reference to this "ism." It may be said, at least, that there is nothing in it which detracts from a character that in any of its presentations is worthy of the emulation and admiration of mankind.

Persons to whom the very name of Judson is suggestive of the sternest creeds formulated by orthodoxy; who regard it as synonymous with that devoted missionary spirit that yearns to lay the "plan of salvation" before the heathen natives with a view to the saving of their otherwise lost souls; who have read the history of the Judsons, sympathized with their sufferings and looked upon them as martyrs to the cause of Christ, will marvel at the apostasy of this cultured, thoughtful womanly daughter of the house, and wonder what manner of spirit has possessed her.—The Oregonian.

Written for The Better Way.

The Starry Archway.

LAURA A. HOOKER.

Afar from the mountain lights supernal,
Where only spirit feet have trod,
I've often watched the golden sunset,
That starry arch spann'd by a God.
I've eagerly watched those vapory islands
As with grace they've moved along,
Filling through the mountain ranges
Against a blue-grey tinted wall:
Where gold and scarlet and the purple
Doth deck those moving worlds above,
Where the artist with his many people
Look from the rainbow arch of love.
I've gazed within these heavenly orbits
With clear interior spiritual sight,
While new-born thoughts came to my spirit,
Each revealing higher light.

Written for The Better Way.

NO OBJECT IN LIFE.

MATILDA H. CUSHING.

"How can I ever take up the broken threads of my life and live onward on through the dreary, desolate years? My work is finished. There is nothing more for me to do. I have no object in life now, nothing to live for." These words came from the lips of a sorrowing wife whose husband, without a moment's warning, had been hurled into the mysterious, unseen world of spirit. A man naturally generous, loving, and refined, possessing rare business abilities, he had been for years a victim to the alcoholic appetite, and the watchful care and untiring efforts of the devoted wife had been taxed to the utmost to keep him from ruin and disgrace. Year by year she had seen the bonds tightening about him as, notwithstanding her almost superhuman efforts, he drifted slowly but surely downward. She had been ever ready with hopeful, loving counsel to encourage him in the struggle to overcome his deadly enemy, and take his rightful place in the world—a man among men.

His redemption had been her sole object in life, and to it she had devoted all the best energies of mind and body. But, before it had been accomplished, death had stepped in and all was ended. An overpowering sense of failure, mingled with her grief at his loss, and worn and weary with the years of unavailing toil and anxiety, she longed and prayed that she, too, might be released from the burden of life. The past, filled with disappointed hopes, gave her no comfort. Death overshadowed the present, and she shrank from the hopeless, aimless future that awaited her. The teachings of the "harmonious philosophy" at last dispelled the darkness, revealed the possibilities of a bright, progressive future, sanctified by communion with the spirit world, and gave her strength and courage to take up the broken threads and weave them into a new, harmonious, spiritual life.

How often we hear the bitter cry from sorrowing hearts in the first shock of bereavement, "How can I live now that my beloved is dead? What is there for me to live for now?" Oh! dear bereaved friends, the beautiful death angel came

but to release the immortal soul from its earthly casket, and usher it into a new life of glorious possibilities. Should you mourn as those without hope? Should you despair and rebel that you are left behind? Should you cease all effort and drift an unsightly and useless wreck upon life's ocean? No! a thousand times no! Let Spiritualism raise you out of the depths, as it reveals the certainty of a continuous life of universal progress, and the reality of spirit communion. Love is immortal and survives all change, it surrounds you here and awaits you on the other side.

To a really redeemed Spiritualist, the entrance of all souls into the higher life should be a time of rejoicing. Rejoice at their advancement, and, forgetting self, strive to help your loved ones onward and upward, that they may experience to the full the grandeur of the new life into which they are entering. Surround yourself with a cheerful, harmonious atmosphere that will make it possible for them to approach you with pleasure. Do not, by an indulgence in selfish sorrow and unreasoning longings, chain them to earth conditions, from which they should be free, nor let the sense of loss weigh you down and make your life an ignominious failure. You are not set free from the responsibility of self-development. You have something to live for. Do not let your soul, mind, and heart stagnate, and pray for the miracle of death to release you. As you fulfill, with fidelity and patience, the duties of this life, you will become fitted for the life for which you long; but, until you have experienced the necessary earthly discipline, you are not fitted for an entrance into the spiritual kingdom, whither your loved ones have preceded you.

Do you feel that there is nothing for you to live for now? Look around you and see if, in all this broad earth, there is no one needing your help. Are there no weary travellers fainting at the wayside, no poor sinners needing redemption, no forsaken, unloved children? Can you do but little? Then do that little with your whole heart and soul. Who shall measure the magnitude of the work you may accomplish? Is your child safe on the other side with the tender loving angels? Somebody's child is still here, struggling along a rugged pathway, needing love and sympathy. Is your mother, safely through her earthly pilgrimage, awaiting you in the summerland? Somebody's mother is still here, weary, lonely, and sad. If your father no longer need your self-denying ministrations, you can carry to many darkened souls the sunshine of hope, and love, and sympathy; and the sunshine will be reflected back into your own soul, bringing you into harmony with the infinite spirit, in whom we live, and move, "and have our being."

LITERARY.

The March Arena.—The Rev. M. J. Savage, who has long occupied a foremost position among the ablest Unitarian ministers of this generation, contributes an extraordinary paper upon "Psychical Research" to the March "Arena," in which he cites many marvelous, yet seemingly well-authenticated psychical phenomena. The paper is remarkable in itself, and as interesting as fiction, but gains an additional interest when it is remembered that it comes from the pen of the foremost evolutionary thinker in the American clergy. Prof. Jos. R. Buchanan's contribution on "Full-orbed Education" is one of the most scholarly and practical papers on popular education that has appeared in months. Gen. J. B. Weaver writes upon the "Threefold Contentions of Industry," Henry Wood writes in a scholarly manner on "Revelation through Nature." Hamlin Garland discourses on the "Farmers' Alliance Wedge in Congress." Hon. Walter Clark, LL.D., Associate Judge of the Supreme Court of North Carolina, contributes one of the most powerful arguments in favor of governmental control of telegraph and telephone that has ever yet appeared. Wm. Q. Judge, who is at the head of the Theosophical movement in America, defends Madame Blavatsky, and Charles Schroder institutes a comparison between Christianity and Buddhism. The contents of the "Arena" are rich and varied. It always contains many striking and thought-stirring papers from able and fearless thinkers.

STRAY THOUGHTS.

Stubbornness is an effect of ignorance, while those most readily subjected to others' will are, too, the most sensitive to truth.

The promise of happiness through faith alone is as valuable as an unsigned bank-check—all promise and no results.

Cynicism, disdain, and self-adulation fill the soul with a substance that re-acts for mental and moral dyspepsia.

Among the most noted of seers (clairvoyants) the world has on record are Elisha, Pythagoras, Jesus, Apollonius, Swedenborg, and Andrew Jackson Davis.

MEETINGS.

Boston.—Twilight Hall, 31 Tremont street, opposite Hibernia. Spiritual meetings at 7:30 and 9:30. Mr. H. H. Smith, conductor. Office, 101 Monument street, 2nd floor, south wing.
Berkeley.—Hall, corner Berkeley and Tremont streets. Public meetings every Sunday at 10:30 a. m. and 7:30 p. m. Instruction in Spiritualism Tuesday, Thursday and Saturday at 7:30 p. m.
Brooklyn.—Twilight Hall, corner of Newbury and Foster streets. Meetings every Sunday at 11 a. m. and 7:30 p. m. Wednesday evening at 7:30 p. m. H. H. Smith, Jr., secretary, 172 Albany street.
Eagle Hall.—515 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30 p. m. W. Matthews, conductor.

Alpha Hall.—555 East street. Services every Sunday at 10:30 a. m. and 7:30 p. m. also Thursday at 7:30 p. m. Dr. E. M. Higginson, 61 Cambridge street, conductor.
Brooklyn, N. Y.—The Brooklyn Progressive Spiritual Conference meets at Broadway Hall 201 Broadway street, every Friday evening at 8 o'clock. President, Sam. H. Bogart.
Spiritual meetings at Broadway Hall every Sunday at 10:30 a. m. and 7:30 p. m. The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock at Broadway Hall. Mrs. H. H. Smith, Jr., secretary.
Children's Lyceum.—meets Sunday afternoon at 3 o'clock at Broadway Hall, 201 Broadway street.
The First Brooklyn Society of Spiritualists holds services every Sunday morning at 10:30 a. m. evening at 7:30 p. m. at Conservatory Hall, corner East street and Bedford street. H. H. Smith, Jr., secretary.
The People's Spiritual Conference every Monday evening at 8 o'clock, 100 Park street, 1st Lexington avenue. Lecturing speakers, and musical offerings, tests given. One or two sittings Thursday from 10 to 11 p. m. at 100 Park street, 1st Lexington avenue, every Wednesday and Sunday, fee 4c. Mrs. Mary Merrill, conductor.

Buffalo, N. Y.—The First Spiritual Society meets every Sunday at 10:30 a. m. and 7:30 p. m. at Court and Main streets, at 2:30 and 7:30 p. m. Wm. F. Pfeiffer, president.

Cincinnati, O.—The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.
The Society of Unitarian Spiritualists meets at 414 E. H. Hall, 1000 Broadway, every Sunday morning at 10:30 a. m. and in the evening at 7:30 p. m. Good speakers and music. Morning services, free; evening, 15 cents.
The Spiritual Progressive Society meets at Engle Hall, 67 Marshall avenue, Camp Washington, every Sunday at 10:30 a. m. and 7:30 p. m.
People's Spiritual meetings every Sunday, 2:30 p. m. at the American Health College, Fairmount, Altoona.

Chattanooga, Tenn.—The First Spiritual Church meets every Sunday at 7:30 p. m., at Post Hall, 225 Market street. R. E. Horn, secretary.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue, Mrs. Cora L. V. Richmond, speaker, at 10:30 a. m. and 7:30 p. m. The Progressive Spiritualists Society, under the supervision of Mr. J. J. Foster, will hold services at Bricklayers Hall, 33 South Dearborn, at 2:30 p. m. Services on Sunday at 2:30 and 7:30 p. m. at 616 West Lake street. A. H. Williams, president.
The First Spiritual Culture Society of Chicago will hold a meeting at 2:30 p. m. in the hall 11 North Adams.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first at 10:30 a. m.

The First South Side Spiritual Society will hold services at 77 North Dearborn, at 7:30 p. m.

Meetings held at Bricklayers' Hall every Sunday evening at 7:30. Conducted by G. G. W. Van Horn, manager.

Cheltenham, Mass.—The Spiritual Ladies Aid holds meetings at Hawthorn street, at 7:30 p. m. Meetings held at Bricklayers' Hall every Sunday evening at 7:30. Conducted by G. G. W. Van Horn, manager.

Cincinnati, Ohio.—The First Spiritual Society meets every Sunday at 7:30 p. m. in Douglass Temple's Hall, Fifth avenue. Mrs. R. E. Shaw, pres.

Dayton, O.—The First spiritualist society meet every Sunday at 7:30 p. m. at 1000 Broadway, Main street, at 2:30 p. m. and 7:30 p. m. Good speakers, seats free. Mrs. Anna Kemp, secretary, 418 West Fifth street.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7:30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10:30 a. m. and 7:30 p. m. at 33 N. Iowa street. Lectures by the best speakers. Mrs. E. F. Josselyn, pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room 11, Fulton Building, 46 Merrimack street. All are welcome.

Indianapolis, Ind.—The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:30 at Lorraine Hall, cor Washington and Tenth streets.

Louisville, Ky.—The First spiritualist church meets Sunday at 11 a. m. and 7:30 p. m. at 616 Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7:30 and on Wednesday night; Ladies Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evening in G. A. H. Hall, 610 S. Spring street. Alfred R. Street, president. E. W. Fortune, sec'y.

Madison and lectures contrasting Spiritualism with the Pacific Coast are invited to correspond with us.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 202 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10:30 Sunday mornings and Tuesday evenings at 7:30. Lyceum 9:30 Sunday mornings. Mr. Herbert E. Dimm, president. Mrs. Mary L. Dimm, secretary.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall, Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10:30 a. m. and 7:30 p. m. Henry J. Newton, President.

The New York Psychological Society meets every Wednesday at 11 a. m. at 112 West 42nd street, and mediums always present. The public invited. J. B. Snipes, president, 26 Broadway.

Society of Unitarian Spiritualists meets every Sunday at 10:30 a. m. and 7:30 p. m. Sundays at 10:30 a. m. and 7:30 p. m. at 616 Euclid Hall, West Jefferson street above seventh.

The Washington Union Spiritual Society hold services Sunday morning and evening at 202 2nd avenue, south. Mrs. C. D. Pruden, Pres.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every Sunday at 10:30 a. m. and 7:30 p. m. at 1000 Broadway, Main street, at 2:30 p. m. and 7:30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m. at Marathon Hall, corner Twenty-fifth Avenue and Cumine street. W. T. Denny, president; W. W. Emery, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Locust streets. J. S. Rowland, president. Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Teat and Spring gardens at 2:30.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Correspondence, Wm. Abbott, secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at 1000 Broadway, Main street, at 2:30 p. m. and 7:30 p. m.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:30 and in the evening at 7:30. Children's Lyceum at 2:30 in their hall, 616 Sixth street. J. H. Lohmeyer, sec.

Peoria, Ill.—The Peoria Progressive Association meets every Sunday evening at 7:30 at Union Hall, corner Main and Madison streets. J. H. Janssen, president. Dr. C. T. H. Benton, secretary.

Quincy, Mass.—The Mediums' Order of Beneficence meets every Thursday night at 7 Cottage st. All are welcome to come and learn of the object of our noble order. R. Porterfield, pres. M. A. Strickland, sec'y.

Salt Lake City, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall, corner S. Main and 3rd, Bank Pacific Avenue. Sociable every Wednesday evening.

San Francisco, Cal.—Circle of Harmony meets every Sunday at 11 a. m. and 8 p. m. in St. George's Hall, 909 Market street. Mrs. F. A. Logan, president.

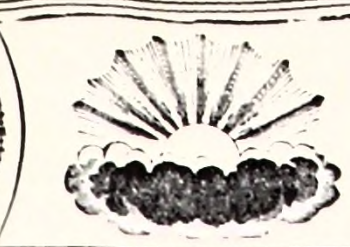
St. Paul, Minn.—The Progressive Spiritual Society meets every Sunday, 8 p. m. at Odd Fellows Hall, corner Fifth and Wabash streets. W. J. Way, president. S. E. Miller, secretary.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 2:30 and 7:30 p. m. Ladies Aid every Friday afternoon at 1:30.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania street, every Sunday from October 11th June, at 11:30 a. m. and 7:30 p. m. Lyceum at 10 a. m. "Golf" Hall, 1412 Pennsylvania street.

The Mediums' Order of Beneficence Auxiliary No. 1 meets every Sunday at 8 p. m. in Henry Hall, all invited.

Worcester, Mass.—The Mediums' Order of Beneficence meets the first and third Wednesday of each month at 5 Houghton st. Geo. A. Fuller, president. T. D. Johnson, secretary.



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Cincinnati, O.

An evening with the Lillies. The program of the entertainment given by the Society of Union Spiritualists, at the hall on Wednesday evening, February 18th, was a most successful one. The program was as follows: Piano solo by Miss Clara Clark, who is teaching elocution in Washington, Pa. This in itself was a surprise, as she is a pianist and a mother's heart. But as the material showed enveloped the city, there was a gathering manifested at the residence of Mr. C. Stowell, where Mr. and Mrs. Lillie are at home, that was indicative of a second surprise. It proved so, indeed, as the latter was unaware of the intentions against her. Over fifty people came to offer their good wishes and add to the happiness of those for whom the reception was given. Miss Genevieve Stowell, the clever little daughter of the host, opened the entertainment with a pretty juvenile melody, accompanied by Mr. Lillie on the piano. Miss Genevieve sang so well that a second song was demanded. Mr. Lillie also regaled the company with various acceptable vocal selections, accompanying himself with his nimble fingers and graceful touch. Miss Clara Clark, too, was called upon for a recitation. Nay, two, three, in succession, so well was she appreciated, and was therefore compelled to respond to the requests for more. At this juncture Mrs. Stowell was controlled against her will to speak, and in her address and entranced condition presented Mrs. Lillie with a little token of affection from her Cincinnati friends—the spirits desiring to claim the credit for that part of the program. Mrs. Lillie of course responded befittingly to this surprise, as she termed it, and wondered if surprises, too, did not end. After a hearty expression of her feelings, Mr. A. C. Ladd was called into requisition, and delivered himself in his usual handsome way, and as he seems especially adapted for when in a harmonious circle. Various other talent was displayed to the delight of the company, among them Mrs. Graham, Weeks, and Bartholomew, but space forbids detail. "Refreshments after labor" was a feature that, too, took up time and gave a material basis to the spiritual feast. Just before parting company, the Editor of THE BETTER WAY read his tribute in the form of an acrostic to "R. S. and J. T. Lillie," as follows:

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A blessing of a natural law. And with the assurance that death is not such a terror as many are wont to believe, spiritualism, including most have proved itself very acceptable to many present in the manner it was expounded. At the close of the discourse the speaker presented a beautiful poem on a subject given by a gentleman in the audience. Mrs. Lillie is a remarkable medium and an honor to the cause in every respect. While being extremely practical in all her utterances, and plain spoken in presenting the truth she favors her discourses with the most beautiful sentiment and leaves no heart untouched as to its higher mission and desire in this life to attain the blessings of the beyond and so beautifully depicts the power of the gift of intuition, blending the spiritual with the material so rationally that the hearer can not but realize that he is as much a spirit as he ever will be, and thereby inspires him to a better life at once. Not by subscribing to a faith doctrine, but by adding to his faith knowledge and acting accordingly. She is a missioner of spiritualism in its highest sense.

At the close of the services which had a glorious termination, the appended preamble and resolutions were publicly read and presented as a memento to the Union Society, at the close of which she expressed her thanks in besting words and grateful acknowledgments.

Extended to Mrs. R. S. and Mr. John T. Lillie, by the Society of Union Spiritualists of Cincinnati, Ohio, Sunday evening, February 18th.

Whereas it has been the pleasure of this society to have as its minister during January and February, Mrs. R. S. Lillie, the favorite inspirational speaker and improvisatrice, also Mr. John T. Lillie, the popular and pleasing baritone soloist, who through his gift of intuition, blending the sphere of music with that of poetry, and in connection gave additional interest to the services, which too, had its effect on the public and brought us good houses during their entire ministrations. And in consideration of their untiring interest in our society, their unrequited labors rendered on all occasions, where it was possible, their efforts to create good feeling in all of our departments, and their generosity, sympathy, and patriotism, manifested in the cause of Spiritualism, we offer the following resolutions:

Resolved, that we extend our sincere thanks to Mrs. R. S. Lillie for her very interesting discourses delivered during her ministrations to the members of this society, also for her kind sympathies and gratuitous services in behalf of the Union Society and our Ladies' Aid; and also for her kind counsel in all matters pertaining to the two bodies—social and spiritual. Also be it

Resolved, that we extend thanks to Mr. John T. Lillie for the very acceptable and beautiful vocal music rendered at our services and entertainments during the past two months and for the good spirit and willingness with which his part of the services were performed. And therefore be it further

Resolved, that we express our appreciation, not alone in words, but in our kindest and best feelings for these two lovely co-workers and ministers of the spiritualistic cause, and in particular of our organization. Thus may they be spared to us for many years to come, enjoying their present spiritual energy and thereby blessing thousands with their exhilarating inspirations of poetry and song, the interblending of which, to mortals, is a foretaste of that beautiful shore beyond the river where all is peace and happiness.

THE COMMITTEE.

Near by a path a Lillie fair Bloomed all alone—its beauty rare— Man knew aught of its presence there. But along the path did tread perchance An angel once, and at a glance. Espied this gem in apparent trance Unconscious of its inner worth. It hung its head, and to the earth It peering as if there to find The truth with which to bless mankind. Look up, the angel, sweetly said, Let not your thoughts rest with the dead; Above is light—'tis beautiful youth. And, lo, where all its life and truth. The angel saw its face—then knew That 'twas one of the chosen few And forthwith plucked it from its stem And brought unto the world a gem, That now sheds lustre far and wide, Accompanied by its angel guide.

The Ladies' Union Society of Spiritualists met at the G. A. R. Hall, Wednesday afternoon, February 25th, Mrs. Graham presiding. The attendance was so great in number that it was found necessary to convene in the larger hall.

Regular business enacted, then adjournment for the enjoyable session, in which several of our mediums entertained in test-giving and expression of thought from the higher intelligences. These meetings are instructive and pleasurable to all who attend.

It is hoped that all our members will be with us every Wednesday in the coming month, to make arrangements and put into execution ways and means to have our superanniversary week, to be the banner spirit of the year.

SARAH J. JENNINGS.

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Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half-yearly or quarterly subscription.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

PUNGENT PARAGRAPHS.

AN UNUSUAL EXPERIMENT.
Smith—Did you see one of those personal advertisements?
Brown—Yes, I saw one from a lady who wanted for conjugal companionship.
Smith—With what result?
Brown—She turned out to be Mrs. Brown—Brooklynite.

An exchange says the Georgia Railroad has never killed a passenger. No passengers die of old age before they get to the end of their journey—Texas Siftings.

Mrs. Lillie soliciting subscriptions—'Can I rely on getting your name for five dollars to send a missionary to the heathen?'
Mr. Seabrook—No, but if your person will admit them to his church I'll go down to the slums and spend five dollars for charity in sending a hundred heathen to the missionary.—Puck.

'The mills of the gods grind slowly,' which accounts for the fact that so many sinners get so old before they go under ground.—N. Y. World.

IRISH WIT.

Is often of the most mordant and even sardonic kind. Was there ever a more sardonic stroke of description than that O'Connell gave Peel's bloodlessness? 'His smile was like the silver plate of a coffin.' Less scathing, but less witty also, was his description of a lady of an amazingly repellent temperance: 'She had all the characteristics of a poker except its occasional warmth.'

INCONSISTENT.

Wife—I am ready for church now. Dear me! What are you wearing about?
Husband—I can't find the Bible.—N. Y. Herald.

OF CIVILIZED NATIONS.

France takes the palm for executing wrongs, nearly 300 being put to death during the reign of terror.

POOR CONSOLATION FOR THE HANGED.

Suppose a man was hung for murder, and later it is proved that another man is guilty, can they hang the second man?
Yes, hang him or put him to death in some way, for two murders. First, the man whom he killed actually, and second, the man whom he allowed to be hanged.—N. Y. Sun.

A GENERAL FIRING.

Scribbler—Good morning, sir! A week or so ago I submitted to you a manuscript entitled, 'The Injustice Done to Authors.'
Editor—Yes, I remember it.
Scribbler—When I wrote that I was fired by an impulse I could not resist.
Editor—So was the manuscript, sir.—Boston Courier.

Lady—All your marine pictures represent the sea as being calm. Why don't you paint a storm once in a while?
Artist—We painters in oil can't paint a storm. I have often outlined a storm on canvas, but as soon as I begin to spread on the oil colors, the waves subside, and the sea becomes as calm as a duck pond.

Lady—Yes; I've read about the wonderful effect oil has in calming the waves, but I had no idea it was as effective as that.—Texas Siftings.

"I do wish," said Rastus, scratching his head, thoughtfully, "I do wish that wizard Edison would invent a sort of 'cow-catcher' for the deaf and dumb animals called de mules."—Harper's Bazar.

The largest sun-spot that has made its appearance since 1883 became visible to the naked eye on February 10th, the observer, of course, having the protection of a smoked or a deeply colored glass. The first careful observations of it at the Dudley Observatory, Albany, by Prof. Lochner, indicated that the spot, or rather group of spots, covered a disturbed area of 140,000 miles in length, and from 90,000 to 100,000 in width. The principal spot had, according to Prof. Lochner, two nuclei, each having a diameter of about 14,000 miles, while the penumbra around the principal spot had an extreme width of 65,000 miles.—Scientific American.

CONDEMNED RHYMES.
"Does he ever write blank verse?"
"Yes; he writes the most blankety-blank sort of verse you ever saw."—St. Joseph Daily News.

WORKING THE CIRCUIT.
Officer to stranger—What's bin th' matter—railroad accident?
Stranger—No; I tried to sell the editor of the "Blast" a spring poem, and we had a misunderstanding. Now, is there any other paper published here?—Judge.

"There's only one fault I find with Dr. Pulpit's sermons," said Mrs. Pools, whose pew is in the back part of a large and fashionable church.
"What's that," asked Mr. Pools.
"I can't hear one word he says."
"Humph! That's just what I like about 'em," grunted Pools.—Texas Siftings.

HE HELD HER BACK.
Western Union telegraph office, 8 o'clock this morning. Operator received the following: "Clock (abbreviation for Christian) died at 11 o'clock last night."
Rushes to manager: "What shall we do about this, Mr. Langhorne?"
"About what?"
Read the dispatch. "Why that infernal idiot of the New York office has been holding this for nearly 1,000 years."—Tribune Age.

A MERRY LAUGH.
Once on a time it so befell,
Or at least 'tis so averred,
That in the utmost depths of hell
A merry laugh was heard.

Threat, for once, the ghostly crew
Forgot their teeth to gnash,
And tremblingly inquired, who
In hell could be so rash.

Up jumped the prince, with darkened brow,
And pointing with his staff,
Bade one step forth and tell him how
In hell he came to laugh.

Then from the silent, ghostly throng,
A voice was heard to break:
It had a British accent strong,
And there was no mistake:

Ah! come, I say, upon my word,
I'd to laugh, you know, he cried,
I caught the point of a joke I heard,
Ten years before 'Hi died.

Mrs. Brown—Why has Mr. Smith turned Catholic?
Mrs. Smith—Well, my husband is an exceedingly devout man, but he has also a great appetite, and he finds crossing himself so much quicker than saying grace.—Puck Me Up.

MOVEMENTS OF MEDIUMS.

Dr. Brown may be addressed at Naperville, Ill., during March.

Dr. George A. Fuller may be addressed at 400 North Street, Worcester, Mass.
Hugh Nelson may be addressed for lecturing at the Westchester Park, Boston.

Mrs. and Mr. E. Hull speak for the Society in Duluth, Minn., the Sundays of March.
Geo. H. Brooks may be addressed for lecturing engagements at Lawrence Street, Elgin, Ill.

Mrs. Maggie Stewart may be addressed at 101 East Main Street, Elgin, Ill., until further notice.

A C. Pomeroy may be addressed for lecturing engagements at 101 East Main Street, Elgin, Ill., until further notice.

Hugh K. Moore, trumpet and slate writing medium, is at present located at 101 East Main Street, Columbus, O.

Bishop A. Beals speaks at St. Paul, Minn., during March and April. May be addressed at 1313 Thirteenth Street.</